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Organ of Young Men's Mutual Improvement Associations.

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JULY, 1899.

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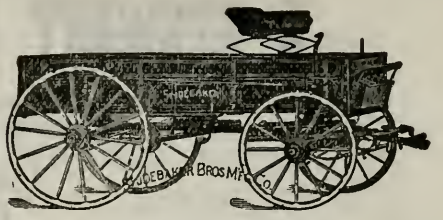

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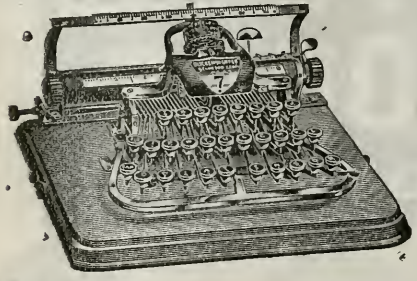

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IMPROVEMENT ERA.

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LAST HOURS OF DR. HARRY A. YOUNG.

A THRILLING EXPOSITION OF INCIDENTS CONNECTED WITH HIS DEATH IN THE PHILIPPINE WAR.

BY MAJOR RICHARD W. YOUNG.

One of the most tragic events of the war with the Filipinos was the death of Assistant-Surgeon Harry A. Young, Utah Battalion of Light Artillery.

At the time of recruiting the batteries for service in the Spanish war, I was appointed by Governor Wells to visit, among other portions of the State, the north end of Sanpete County, including Ephraim. At this town I found Dr. Young in the practice of his profession. He was engaged to make the preliminary physical examination of those residents of Ephraim who volunteered for the war. During the evening of my stay, he expressed himself as being much in sympathy with the war against Spain, and said he felt it almost a duty to enlist. He mentioned the fact that his brother Bert was at home with their mother looking after the old home-

stead, and was therefore performing a most useful service, and that his other brother Frank was about to graduate at the University as a normal student, and that it would be unfortunate for him to be disturbed in his studies. He felt strongly that his branch of the family should be represented and asked my advice. I appreciated then in part, as I have since fully realized, the serious nature of enlisting, that a man not only ran a risk of being killed or seriously wounded, but of succumbing to the diseases of the camp or of being permanently ruined in health. I, therefore, expressly declined to give him any word of encouragement, but told him it was a question he must decide himself. I mentioned as other considerations which must affect his decision, and of which I was ignorant, the demands of his practice in Sanpete valley; his home obligations, and his financial conditions. We talked of his prospects of securing a position in the line of his profession in the army, and I discouraged the thought, informing him that Utah would not have more than one or two appointments, if any, and that those had already been pledged by the governor. However, at his request, I left him an enlistment blank which he said he would send me should he, upon further thought and consideration, decide to join. Within a day or so after this he came to Salt Lake City to consult his mother and family, as I understood it. I received the card through the mail soon after, and at the appointed time of rendezvous he appeared for muster and enrollment.

Realizing the sacrifices he was making and desiring to render his position as consistent as possible with his educational and professional standing, I appointed him to a staff sergeancy in my battery.

When the batteries came together at Camp Dewey, near Manila, we were without a doctor. The government had declined to permit a doctor to be appointed for the battalion, and Dr. Penrose, who, as a contract surgeon, had been assigned to duty with us, had subsequently been appointed a major and brigade surgeon, and was no longer with our troops. Doctors were scarce; we applied for the assignment of one but to no effect. When, late in July, detachments from Capt. Grant's battery and my own were moved forward into the trenches, Dr. Young, at his own instance and request, voluntarily spent every evening at the front with our guns. He did

this to render professional service to those of the command who might be wounded. This voluntary service on his part was offered at the sacrifice of personal comfort, for at the trenches all was mud, water, and discomfort, and at the risk of life and limb, since our lines were almost nightly the target of determined artillery and infantry attacks by the Spaniards.

It was Utah's distinction to have been the only state that had men in those trenches every night during the siege, owing to the fact that Utah furnished the only available artillery in the corps; and it was Harry Young's distinction to have been the only man of the Utah Artillery, and therefore of the army, who was present with our troops at the front night after night throughout the siege. It was a spectacle never to be forgotten to see this merciful, and self-sacrificing man every evening strap on his haversack filled with surgical appliances and start out on his hazardous mission to the front. By this noble service he won the admiration and love of the whole command. It was perhaps the most commendable feature of this conduct, that it was performed without parade, even shrinkingly, and that he never felt to claim any sort of credit for acts which jeoparded his life itself.

After the capture of the city of Manila, August 13, 1898, I wrote a communication to superior military authorities in which I described the services of Dr. Young, and mentioned the fact that he was a graduate of one of the best medical colleges of the United States —the College of Physicians and Surgeons, New York City—and had served as house surgeon for two years in a prominent hospital in Providence, Rhode Island, and asked that he might be appointed as active assistant-surgeon, United States army. The recommendations were approved until the supreme medical official was reached, and there, owing to lack of authority, adverse instructions from Washington, etc., were disallowed. I had previously recommended him as worthy a medal of honor or special recognition for these extra hazardous services of a voluntary character there. Not long after Dr. Bourns, the health officer of Manila, having heard of Dr. Young's professional attainments requested to have him detailed for service in that department. The request was granted, and he was given charge of the inspection of the city with special reference to contagious and infectious diseases and to vaccinations. He

was employed in these very important duties for several months to the great satisfaction of his superior officers. The offices of the board of health are in the same building with those of the provost marshal-general and of the heads of the several city departments.

After Dr. Young's death I received from Dr. Bourns a note in which the following occurs: "It is hardly necessary to tell you of the shock to me, caused by the Doctor's sad death. My sorrow is, I think, but little less than your own, for in the four months' intimate association with him in the office, I had come to hold him, not only in great esteem for his efficiency, but also in affection for his personal qualities. His death affected all in the provost office, but more those of us in my own office, who knew him more intimately."

When the situation became strained, in the latter part of January, and rumors were rife concerning native uprisings, having as their purpose the assassination of the Americans, Dr. Young and his associates found it impossible, as it certainly was imprudent to continue their labors among the thickly populated districts of the city. Under a system of terrorization, waiters and other household servants quit their American employers, and coachmen left their work unceremoniously, sometimes taking even carriages and horses with them in their flight to the Filipino lines.

About this time too I had cabled the Governor recommending Dr. Young's appointment as surgeon (or, more correctly, assistant surgeon, since no doctor less than a major in rank is entitled to the grade of surgeon) for the battalion; and had persuaded Gen. E. S. Otis, the military governor, to cable the war department recommending that the Governor of Utah be authorized to appoint an assistant surgeon for the battalion. The General framed his own dispatch, however, and cabled recommending that the Governor be empowered to appoint Sergeant Young to the position, saying he knew of the Doctor's worth and deserts mainly through Brig. Gen. Hughes, the Provost-Marshal General, and Major Bourns, the health officer. The appointment was authorized and made; the commission was issued January 19th, as I remember, but unhappily did not arrive here until after the Doctor's death.

About the first of February, he moved his personal effects from

his former residence in the Calle Iris to the quarters occupied by the Utah officers, and became a member of our mess.

On the night of February 4th, most of the officers of the battalion had retired early, some in barracks and others in our own quarters. About 9:30 a shot was heard in the eastern part of the city. This was followed by a few scattering shots and these by a small volley. It was an electric shot to the entire American army.

Our relations with the Filipinos had been strained for days. We were virtually besieged. Their lines circumscribed the city. They were everywhere in considerable force and forbade any American soldier going through their lines. By threats, intimidation and outrage they had created a reign of terror among the natives within our own lines. Time and again we had expostulated against the encroachments of their pickets on our own ground. The patience of the American soldier had been tried almost beyond endurance by these repeated acts of unfriendliness and insult and by the apparent indifference of our own commanders. But at last the worm turned. A Filipino commander had insisted upon occupying with his patrol a small village, which had for weeks been reserved for our own outposts. He and his superiors had been expostulated with, but to no avail. They had been told that their patrol would be fired upon should it encroach further on our lines. Either doubting our courage or believing we would go on forever yielding to their aggressions and submitting to their insults, they ventured into the forbidden zone. Our sentry warned them but to no avail. He fired, killing the warlike lieutenant and one of his party. The survivors retired to the main force at a Spanish blockhouse on a hill; from here a volley was poured into our outpost. The gage of battle was accepted. The regiments sprang to arms and hurried to the support of their pickets. The firing spread from block house No. 7 to blockhouse No. 6, and thence around from east to west, north of the Pasig, to the main thoroughfares along the shores of the bay.

Our own battalion was assembled at once. With limbers filled with shell and shrapnel, with sand-bags strapped in the limber chests—the men, with revolvers, with blankets and ponchos, with haversacks containing rations for two meals, awaited the word to move. It came in the shape of an order from Gen. McArthur, the

division commander, to "carry out the prearranged plan." Lieutenant Webb was already on the lines at Camp Santa Mesa, with two guns and detachments; Captain Wedgewood started at once with two guns for the Sane Paloc cemetery; Captain Grant, with Lieutenant Critchlow and three guns for the Calle San Lazarus; Lieutenant Seaman with one gun to the shore, or Caloocan, road, while Lieutenant Gibbs remained at barracks in command of the reserves. Lieutenant Naylor was on the army gunboat.

I was about to start to report to General McArthur, as previously directed, when Harry Young came up to me in the darkness, mounted on Lieutenant Seaman's grey horse, asking what I wished him to do. I told him he was on detached service and it would be for him to suit his pleasure. He asked who was going with me. I replied that I had not yet provided a man. On his intimation that he would be pleased to go, I told him that it would be very agreeable to have him with me. At General McArthur's temporary headquarters, word was received a few minutes after the fight opened that the Kansas regiment on our left was meeting with strong opposition; a second gun was requested, and at the General's suggestion, I went over to barracks and took the gun to the front myself, the Doctor accompanying. We remained with these guns all night. The enemy was in great force and at frequent intervals poured a heavy small-arm and cannon fire down the road. Our guns were compelled to remain on the road, while the infantry were enabled to lie down behind rice dikes and take advantage of other cover. Twice during lulls in the firing, the Doctor, at his own instance, went forward along the road with scouts to discover the position of the insurgents. On the second trip, he ventured a few yards ahead of his companions and was fired on; he and the other members of the party ran back in haste and took refuge behind a friendly road just in time to avoid a heavy fusillade.

Early in the morning we started back to town, along the main road. In the insurgent-infested district of Tondo, we saw, crawling through a vacant lot, near the street, a Filipino with a gunshot wound through the thigh bone. The Doctor hastily dressed the wound, using pieces of bamboo as splints; while thus engaged another wretch, shot through both ankles, crawled down a rickety pair of steps towards us; the Doctor was just going over to render

him such assistance as was possible when a number of shots were heard on the main street, and a soldier shouted over to us that an American had just been shot. We ran to the spot and found the wounded man to be Isaac Russell, formerly of Battery A. On the outbreak of hostilities he had promptly gone to the front and had been useful during the night in caring for the wounded and in other respects. Upon returning to the City he had been attacked by several men armed with bolos (large knives); one of his assailants had suceeded in inflicting a severe scalp wound on him, and Russell had used his revolver to good effect in his own defense. Dr. Young dressed the wound.

We continued on our course. We arrived at Captain Wedgewood's position just as the final cannonading of Block House No. 4, previous to the charge of the South Dakota regiment, was being done. While I accompanied Gen. Hale to the top of a neighboring church to get a better view of the field of operations, Harry ran off with a number of hospital corps men to the South Dakota position, to assist the wounded. Upon his return we hurried over to the Santa Mesa position, where the battle was still raging. As we turned into the main road leading over the San Juan bridge, we saw, farther up the road, an officer fall from his horse. We supposed he had been shot since a great many bullets were striking in the vicinity. Hastening to the spot, the doctor dismounted and examined the fallen man, whom we learned to be Col. Smith of the Tennessee regiment. He was breathing with the greatest effort, and in a few moments expired. The doctor earnestly declared that his death was due to apoplexy. At Lieutenant Webb's station on McLeod's hill we learned of the death of Private Wilhelm Goodman and the wounding of Gunner Corporal Jno. G. Young, early that morning. Lieutenant Webb was shelling a number of insurgent strongholds beyond the San Juan and Pasig rivers. Corporal John Young was said to be but slightly wounded by a graze in the chest. Lieutenant Gibbs with two guns was at the bridge over the former river on the firing line of the Nebraska regiment, shelling the woods on the heights beyond where the natives were in considerable force. I made a hurried visit to Lieutenant Gibbs' platoon, Harry accompanying me, to inquire into his condition, state of his ammunition, etc., and started back to report the state of affairs all along

the line to the Division Commander. We stopped at the field hospital on the Calle Santa Mesa to see how John was getting along and to provide, as best we might, for his comfort. The building used as a hospital is a fine residence with attractive grounds. Harry dismounted and sought out his nephew among several dozen men who had been wounded during the engagement. In a minute or two he came out with the most unexpected and sad intelligence that John was a dying man. He was receiving the very best attention. His wound had been dressed by the surgeons on duty there, among them being Dr. Cabell, once stationed at Fort Douglas, an old time friend of mine. Knowing of John's relationship to me he had, for old acquaintance sake, done everything that could be done for his comfort. The Corporal had been serving as gunner at his piece on the east side of Mr. McLeods' residence. Our guns there opened fire as early in the morning as it was possible to see. The hill immediately became the target of hundreds of Mauser rifles. Private Goodman was shot through the head at Corporal Young's piece and immediately killed; the Corporal's chest was grazed but not penetrated, and the escapes of other cannoneers were numerous and close. The surgeons said the blow had resulted in the breaking of one or more blood vessels within the lung cavity, and that John's death resulted from hemorrhage. Dr. Young gave him a hypodermic injection of morphine upon his statement that he was suffering. We raised his head and shoulders by using for support the back of a chair covered with blankets. I talked with him as to his condition, and he seemed hopeful. Duty called me away; so it was decided that the doctor should remain. During the afternoon, I accompanied Captain Grant in the assault on the Brinondo Cemetery, returning to our quarters late in the evening. Harry, however, did not return until after I had gone to bed. The next morning he told me he had remained with John until he died, about four in the afternoon, February 5th; that he had arranged for his body, and that of Private Goodman to be sent to the first division hospital. He said that John, as a dying wish, had desired him to see that his mother and sisters received something by the way of souvenirs of the Philippines, and that he died peacefully. Harry was much affected by the death of Corporal Young.

We started early, I to report to General McArthur, and on our

way called at the hospital to arrange for the funeral of the two dead batterymen. To our surprise we found that their bodies had not been brought in from the field hospital. We secured the services of Private Frank C. Peterson, Battery A, to attend to the proper burial of the dead. Clean clothing was procured, metallic coffins were purchased, and apartments in the vaulted walls of the Paco Cemetery were rented as temporary resting places. On leaving the hospital, we rode eastward along the Calle General Salano, and parted company at the Rotunda, he to go to the field hospital to send in the body of Corporal Young, and to order Lieutenant Webb to take his guns forward without delay, and I to meet Captain Wedgewood to select a new and advanced position for his guns, with the understanding that I would meet him at the McLeod hill or the Nebraska camp near by, or at the Deposito, across the San Juan, in an hour or so.

When within the appointed time, about 11:30 a. m., I reached the Nebraska camp, I learned by inquiry from our guards that the doctor had been there some time previously, but had gone—in which direction no one knew precisely, but one of the men believed he had gone eastward over the San Juan to the Deposito (water works reservoir.) I rode over to the last named place, where I found the Nebraska regiment and four of our guns, the platoons of Lieutenants Gibbs and Webb. Upon inquiring for Dr. Young, I ascertained that he had not been seen there, and I concluded he had changed his mind about going forward with me and had returned to see personally to John's burial. About 1:30 p. m. the infantry and our four guns started on the advance to the pumping station on the San Mateo river four miles to the eastward. After going around the high wall enclosing the eight or ten acres of the Deposito, we advanced along the level road for several hundred yards, when our advance line of skirmishers was stopped by a force of insurgents intrenched on the top of a ridge intersecting the road. We pulled our guns off into adjoining gardens where we were screened by intervening fences from the enemy. A few well aimed shells and shrapnel decimated their ranks and drove them in hasty retreat from their position. The infantry advanced without opposition to the crest of the ridge, the artillery accompanying the first lines. On the top of the ridge I joined Colonel Statsenburg, in command of

the infantry. We were inspecting the country beyond when a soldier of the regiment came to him reporting that there was a wounded horse on the road below, and asking if he should not kill it. We walked over to the brow of the declivity. One glance at the wounded horse filled my mind with apprehension; the second almost froze the blood in my veins.

As soon as I saw the horse, I felt convinced it was Lieutenant Seaman's grey, but upon detecting the red saddle stain on its back, caused doubtless by an artillery blanket, all doubt was removed. I ran down to the horse, which I despatched with my own revolver. The only article which either horse or rider had worn that could be found in the vicinity was one of the stirrups, the straps of which were severed with a sharp knife about half way up to the saddle. We even looked into the nearest opening of the large cement aqueduct which runs all along the road, but found nothing. With a heavy heart, I moved forward with the advancing column, hoping, almost against hope, that the horse had been traded and had run away or had been stolen from the hospital, or that its rider was secreted somewhere in the vicinity awaiting our advance. We had not advanced more than one-half mile when I was called to the front. I knew at once that some evidence of the missing man had been found, but I was not prepared to see his body. On the south side of the road was a structure about eight by ten feet, composed of walls of brick about three feet high; this was covered with a gable roof of corrugated iron, the gables being open but protected by wire screens. There is a tree at each end of the ventilator. At the eastern end, close against the wall, his head to the north, lay the body of the Doctor. The lower part of his body was naked, even his feet; around the upper part of the body was his shirt and khaki, uniform coat. Fourteen empty shells caliber .38 in., from his own revolver were on the ground near by.

Singularly, among those who discovered the body was Dr Talbot, the intimate associate of Dr. Young in the work of the health department. There were four wounds in the body—a bullet hole through the temples, a bullet hole in the left side of the neck, a bayonet or knife stab from inside through the muscles of the right arm, and another bayonet or knife stab in the right side of the chest.

As to the manner in which this unfortunate man met his death, there is room for various surmises. My own theory is as follows: I believe he left the Nebraska camp intending to join our own guns and the Nebraska regiment known to him to be at or near the Deposito; that upon reaching the Deposito he did not detect from any indications that the troops were there, inasmuch as they were temporarily resting within the walls of the inclosure, having but a small guard at the gate; that thus misled, he rode on past our out-posts and three-fourths of a mile farther along the road, into the very lines of the insurgents; that the latter permitted him to get well within their grasp before showing themselves, and then opened fire on him, wounding his horse; that thereupon he ran still forward on the road with the double purpose of reaching our troops and of avoiding the insurgents in his rear; that he took refuge behind the ventilator and there made a vigorous defense against the pursuing Filipinos, as shown by the empty cartridge cases; that he conceived the purpose of dropping into the aqueduct, then empty, as shown by the wire screen partly torn from its fastenings, that before accomplishing his purpose he was shot through the head by a mauser from a wooded hollow, seventy-five yards distant, and instantly killed; that the pistol and bayonet wounds were inflicted by the semi-savages after his death.

I placed the remains in charge of Corporal Lindsay Hudson, who took them to the hospital. The faithful Frank Peterson prepared him for burial. The battle was still raging, and it was impossible for us to give either him, Corporal Young or Private Goodman, the final attentions we desired and they deserved. Their iron caskets, now hermetically sealed, were purchased by the members of the battalion; their remains are therefore in exceptionally favorable condition for shipment to their homes when possible.

The day following the tragic death of the Doctor, a Filipino, wearing a pair of khaki trousers, supposed to be Dr. Young's, was captured by the Colorado regiment and literally filled with lead from the Springfields of indignant soldiers.

Thus perished in the service of their country two of the most respected and most beloved members of the Utah Battalion.

EARLY SCENES AND INCIDENTS IN THE CHURCH.

BY OLIVER COWDERY.

LETTER VII.

DEAR BROTHER:—You will remember that in my last I brought my subject down to the evening, or night of the 21st of September, 1823, and gave an outline of the conversation of the angel upon the important fact of the blessings, promises and covenants to Israel, and the great manifestations of favor to the world in the ushering in of the fullness of the Gospel, to prepare the way for the second advent of the Messiah, when he comes in the glory of the Father, with the holy angels.

A remarkable fact is to be noticed with regard to this vision. In ancient time the Lord warned some of his servants in dreams: for instance, Joseph, the husband of Mary, was warned in a dream to take the young child and his mother, and flee into Egypt: also the wise men were warned of the Lord in a dream not to return to Herod; and when "out of Egypt the Son was called," the angel of the Lord appeared in a dream to Joseph again: also he was warned in a dream to turn aside into the parts of Galilee. Such were the manifestations to Joseph, the favored descendant of the father of the faithful in dreams, and in them the Lord fulfilled his purposes: but the one of which I have been speaking is what would have been called an open vision. And though it was in the night, yet it was not a dream. There is no room for conjecture in this matter, and to talk of deception would be to sport with the common sense of every man who knows when he is awake, when he sees and when he does not see.

He could not have been deceived in the fact that a being of some kind appeared to him; and that it was a heavenly one, the fulfillment of his words so minutely, up to this time, in addition to the truth and word of salvation which has been developed to this generation, in the Book of Mormon, ought to be conclusive evidence to the mind of every man who is privileged to hear of the same. He was awake, and in solemn prayer, as you will bear in mind, when the angel made his appearance; from that glory which surrounded him, the room was lit up to a perfect brilliancy, so that darkness wholly disappeared: he heard his words with his ears, and received a joy and happiness indescribable by hearing that his own sins were forgiven, and his former transgressions to be remembered against him no more, if he then continued to walk before the Lord according to his holy commandments. He also saw him depart, the light and glory withdraw, leaving a calmness and peace of soul past the language of man to paint—was he deceived?

Far from this; for the vision was renewed twice before morning, unfolding farther and still farther the mysteries of godliness and those things to come. In the morning he went to his labor as usual, but soon the vision of the heavenly messenger was renewed, instructing him to go immediately and view those things of which he had been informed, with a promise that he should obtain them if he followed the directions and went with an eye single to the glory of God.

Accordingly he repaired to the place which had thus been described. But it is necessary to give you more fully the express instructions of the angel, with regard to the object of this work in which our brother had now engaged. He was to remember that it was the work of the Lord, to fulfill certain promises previously made to a branch of the house of Israel of the tribe of Joseph, and when it should be brought forth it must be done expressly with an eye, as I have said before, single to the glory of God, and the welfare and restoration of the house of Israel.

You will understand, then, that no motive of a pecuniary or earthly nature, was to be suffered to take the lead of the heart of the man thus favored. The allurements of vice, the contaminating influences of wealth, without the direct guidance of the Holy

Spirit, must have no place in the heart nor be suffered to take from it that warm desire for the glory and kingdom of the Lord, or, instead of obtaining, disappointment and reproof would most assuredly follow. Such was the instruction and this the caution

Alternately, as we would naturally expect, the thought of the previous vision was ruminating in his mind, with a reflection of the brightness and glory of the heavenly messenger; but again a thought would start across the mind on the prospects of obtaining so desirable a treasure—one in all human probability sufficient to raise him above the level with the common earthly fortunes of his fellow-men, and relieve his family from want, in which by misfortune and sickness they were placed.

It is very natural to suppose that the mind would revolve upon those scenes which had passed, when those who had acquired a little of this world's goods, by industry and economy, with the blessings of health or friends, or by art and intrigue, from the pockets of the day-laborer, or the widow and the fatherless, had passed by with stiff neck and a cold heart, scorning the virtuous because they were poor, and lording over those who were subjected to suffer the miseries of this life.

Alternately did these, with a swift reflection of the words of the holy messenger,—"Remember, that he who does this work, who is thus favored of the Lord, must do it with his eye single to the glory of the same, and the welfare and restoration of the scattered remnants of the house of Israel"—rush upon his mind with the quickness of electricity. Here was a struggle indeed; for when he calmly reflected upon his errand, he knew that if God did not give, he could not obtain; and again, with the thought or hope of obtaining, his mind would be carried back, to its former reflection of poverty, abuse, wealth, grandeur and ease, until before arriving at the place described, this wholly occupied his desire; and when he thought upon the fact of what was previously shown him, it was only with an assurance that he should obtain, and accomplish his desire in relieving himself and friends from want.

A history of the inhabitants who peopled this continent, previous to its being discovered to Europeans by Columbus, must be interesting to every man; and as it would develop the important fact, that the present race were descendants of Abraham, and

were to be remembered in the immutable covenant of the Most High to that man and be restored to a knowledge of the Gospel, that they, with all nations might rejoice, seemed to inspire further thoughts of gain and income from such a valuable history. Surely, thought he, every man will sieze with eagerness, this knowledge, and this incalculable income will be mine. Enough to raise the expectations of any one of like inexperience, placed in similar circumstances. But the important point in this matter is, that man does not see as the Lord, neither are his purposes like his. The small things of this life are but dust in comparison with salvation and eternal life.

It is sufficient to say that such were his reflections during his walk of from two to three miles: the distance from his father's house to the place pointed out. And to use his own words it seemed as though two invisible powers were influencing or striving to influence his mind—one with the reflection that if he obtained the object of his pursuit, it would be through the mercy and condescension of the Lord, and that every act of performance in relation to it must be in strict accordance with the instruction of that personage who communicated the intelligence to him first; and the other with the thoughts and reflections like those previously mentioned—contrasting his former and present circumstance in life with those to come. That precious instruction recorded on the sacred page—pray always—which was expressly impressed upon him, was at length entirely forgotten, and as I previously remarked, a fixed determination to obtain and aggrandize himself, occupied his mind when he arrived at the place where the record was found.

I must now give you some description of the place where and the manner in which these records were deposited.

You are acquainted with the mail road from Palmyra, Wayne County, to Canandaigua, Ontario County, New York, and also, as you pass from the former to the latter place, before arriving at the little village of Manchester, say from three to four, or about four miles from Palmyra, you pass a large hill on the east side of the road. Why I say large, is because it is as large perhaps, as any in that country. To a person acquainted with this road a description would be unnecessary, as it is the largest and rises the highest of any on that route. The north end rises quite sudden until it

assumes a level with the more southerly extremity, and I think I may say an elevation higher than at the south a short distance, say half or three-fourths of a mile. As you pass toward Canandaigua it lessens gradually until the surface assumes its common level, or is broken by other smaller hills or ridges, water courses and ravines. I think I am justified in saying that this is the highest hill for some distance round, and I am certain that its appearance, as it rises so suddenly from a plain on the north, must attract the notice of the traveler as he passes by.

At about one mile west rises another ridge of less height, running parallel with the former, leaving a beautiful vale between, The soil is of the best quality for the country, and under a state of cultivation, which gives a prospect at once imposing, when one reflects on the fact that here, between these hills, the entire power and national strength of both the Jaredites and Nephites were destroyed.

By turning to the five hundred and twenty-ninth and five hundred and thirtieth pages of the Book of Mormon you will read Mormon's account of the last great struggle of his people, as they were encamped round this hill Cumorah. (It is printed Camorah, which is an error.) In this valley fell the remaining strength and pride of a once powerful people, the Nephites—once so highly favored of the Lord, but at that time in darkness, doomed to suffer extermination by the hand of their barbarous and uncivilized brethren. From the top of this hill, Mormon, with a few others, after the battle, gazed with horror upon the mangled remains of those who the day before, were filled with anxiety, hope or doubt. A few had fled to the south, who were hunted down by the victorious party, and all who would not deny the Savior and his religion, were put to death. Mormon himself, according to the record of his son Moroni, was also slain.

But a long time previous to this national disaster it appears from his own account, he foresaw approaching destruction. In fact, if he perused the records of his fathers, which were in his possession, he would have learned that such would be the case. Alma, who lived before the coming of the Messiah, prophesies this. He, however, by divine appointment, abridged from these records, in his own style and language, a short account of the

more important and prominent items, from the days of Lehi to his own time, after which he deposited, as he says on the five hundred and twenty-ninth page, all the records in this same hill, Cumorah, and after gave his small record to his son Moroni, who, as appears from the same, finished, after witnessing the extinction of his people as a nation.

It was not the wicked who overcame the righteous: far from this: it was the wicked against the wicked, and by the wicked the wicked were punished. The Nephites, who were once enlightened, had fallen from a more elevated standing as to favor and privilege before the Lord, in consequence of the righteousness of their fathers, and now falling below, for such was actually the case, were suffered to be overcome, and the land was left to the possession of the red men, who were without intelligence, only in the affairs of their wars; and having no records, only preserving their history by tradition from father to son, lost the account of their true origin, and wandered from river to river, from hill to hill, from mountain to mountain, from sea to sea, till the land was again peopled, in a measure, by a rude, wild, revengeful, warlike and barbarous race. Such are our Indians.

This hill, by the Jaredites, was called Ramah: by it or around it the famous army of Coriantumr pitched their tent. Coriantumr was the last king of the Jaredites. The opposing army were to the west, and in this same valley and near by from day to day, did that mighty race spill their blood, in wrath, contending as it were brother against brother, and father against son. In this same spot, in full view from the top of this same hill, one may gaze with astonishment upon the ground which was twice covered with the dead and dying of our fellow-men. Here may be seen where once sunk to naught the pride and strength of two mighty nations; and here may be contemplated, in solitude, while nothing but the faithful record of Mormon and Moroni is now extant to inform us of the fact, scenes of misery and distress—the aged, whose silver locks in other places and at other times would command reverence; the mother, who in other circumstances would be spared from violence; the infant, whose tender cries would be regarded and listened to with a feeling of compassion and tenderness; and the virgin, whose grace, beauty and modesty, would be

esteemed and held inviolate by all good men and enlightened and civilized nations, alike disregarded and treated with scorn! In vain did the hoary head and man of grey hairs ask for mercy; in vain did the mother plead for compassion; in vain did the helpless and harmless infant weep for very anguish, and in vain did the virgin seek to escape the ruthless hand of revengeful foes and demons in human form—all alike were trampled down by the feet of the strong, and crushed beneath the rage of battle and war! Alas, who can reflect upon the last struggles of great and populous nations, sinking to dust beneath the hand of justice and retribution, without weeping over the corruption of the human heart, and sighing for the hour when the clangor of armies shall no more be heard, nor the calamities of contending armies no more experience for a thousand years? Alas the calamity of war, the extinction of nations, the ruin of kingdoms, the fall of empires and the dissolution of governments! O the misery, distress and evil attendant on these! Who can contemplate like scenes without sorrowing, and who so destitute of commiseration as not to be pained that man has fallen so low, so far beneath the station in which he was created?

In this vale lie commingled in one mass of ruin, the ashes of thousands, and in this vale was destined to consume the fair forms and vigorous systems of tens of thousands of the human race—blood mixed with blood, flesh with flesh, bones with bones, and dust with dust! When the vital spark which animated their clay had fled, each lifeless lump lay on one common level—cold and inanimate. Those bosoms which had burned with rage against each other for real or supposed injury, had now ceased to heave with malice; those arms which were a few moments before nerved with strength, had alike become paralyzed, and those hearts which had been fired with revenge, had now ceased to beat, and the head to think—in silence, in solitude, and in disgrace alike, they have long since turned to earth, to their mother dust, to await the august, and to millions, awful hour, when the trump of the Son of God shall echo and re-echo from the skies and they come forth, quickened and immortalized, to not only stand in each other's presence, but before the bar of him who is eternal!

With sentiments of pure respect, I conclude by subscribing myself yoor brother in the Gospel.

BATTLE OF TRAFALGAR.

BY SOUTHEY.

[Our late war with Spain will leave upon record some very remarkable accounts of great naval battles; but the first years of the century were also remarkable for great naval battles, and the editors of this magazine are persuaded that the interest which recent naval events have awakened in that class of warfare, will make intensely interesting the following description of the great naval battle of Trafalgar, which is here published from Southey's Life of Nelson. To our young men readers, aside from the vivid description of one of the world's great naval battles, and the heroism and humanity of Nelson, it will be interesting to observe the kindredness of spirit manifested in these brave sons of the sea at the commencement of the century, and that same spirit manifested by our own seamen at the close of the century. Our readers will be struck also with the many points of comparison that exist between Nelson's battle at Trafalgar and Dewey's battle at Manila. —*Editors.*]

Nelson arrived off Cadiz on the 29th of September, 1805—his birthday. Fearing that if the enemy knew his force they might be deterred from venturing to sea, he kept out of sight of land, desired Collingwood to fire no salute and hoist no colors, and wrote to Gibraltar to request that the force of the fleet might not be inserted there in the Gazette. His reception in the Mediterranean fleet was as gratifying as the farewell of his countrymen at Portsmouth: the officers who came on board to welcome him, forgot his rank as commander in their joy at seeing him again. On the day of his arrival, Villeneuve (commander of French fleet) received orders to put to sea the first opportunity. Villeneuve, however, hesitated

when he heard that Nelson had resumed the command. He called a council of war, and their determination was that it would not be expedient to leave Cadiz, unless they had reason to believe themselves stronger by one-third than the British forces. In the public measures of the country, secrecy is seldom practicable, and seldom attempted: here, however, by the precautions of Nelson and the wise measures of the Admiralty, the enemy were for once kept in ignorance; for, as the ships appointed to re-enforce the Mediterranean fleet were dispatched singly, as soon as it was ready, their collected number was not stated in the newspapers, and their arrival was not known to the enemy.

On the 9th of October, Nelson sent Collingwood what he called, in his diary, the Nelson-touch. "I send you," said he, "my plan of attack, as far as a man dare venture to guess at the very uncertain position the enemy may be found in: but it is to place you perfectly at ease respecting my intentions, and to give full scope to your judgment for carrying them into effect. We can, my dear Coll, have no little jealousies. We have only one great object in view, that of annihilating our enemies, and getting a glorious peace for our country. No man has more confidence in another than I have in you; and no man will render your service more just than your very old friends, Nelson and Bronte."

The order of sailing was to be the order of battle; the fleet in two lines, with an advance squadron of eight of the fastest sailing two-deckers. The second in command having the entire direction of his line, was to break through the enemy, about the twelfth ship from their rear; he would lead through the centre, and the advance squadron was to cut off three or four ahead of the centre. This plan was to be adapted to the strength of the enemy, so that they should always be one-fourth superior to those whom they cut off. Nelson said, "that his admirals and captains, knowing this precise object to be that of a close and decisive action, would supply any deficiency of signals, and act accordingly. In case signals cannot be seen or clearly understood, *no captain can do wrong if he places his ship alongside that of the enemy.*" One of the last orders of this admirable man was, that the name and family of every officer, seaman and marine, who might be killed or wounded in the action, should be, as soon as possible, re-

turned to him, in order to be transmitted to the chairman of the patriotic fund, that the case might be taken into consideration, for the benefit of the sufferer or his family.

On the 21st, at daybreak, the combined fleets were distinctly seen from the *Victory's* decks, formed in a close line of battle ahead, on the starboard tack, about twelve miles to lee-ward, and standing to the south. Our fleet consisted of twenty-seven sail of the line and four large frigates; theirs of twenty-three and seven large frigates. Their superiority was greater in size and weight of metal than in numbers. They had four thousand troops on board; and the best riflemen who could be procured, many of them Tyrolese, were dispersed through the ships. Little did the Tyrolese, and little did the Spaniards, at that day imagine what horrors the wicked tyrant whom they served was preparing for their country.

Soon after daylight Nelson came upon deck. The 21st of October was a festival in his family, because on that day his uncle, Captain Suckling, in the *Dreadnaught*, with two other line of battleships, had beaten off a French squadron of four sail of the line and three frigates. Nelson, with that sort of superstition from which few persons are entirely exempt, had more than once expressed his persuasion that this was to be the day of his battle also; and he was well pleased at seeing his prediction about to be verified. The wind was now from the west, light breezes, with a long, heavy swell. Signal was made to bear down upon the enemy in two lines, and the fleet set all sail. Collingwood, in the *Royal Sovereign* led the lee-line of thirteen ships; the *Victory* led the weather-line of fourteen. Having seen that all was as it should be, Nelson retired to his cabin and wrote the following prayer:—

May the great God whom I worship, grant to my country and for the benefit of Europe in general, a great and glorious victory; and may no misconduct in anyone tarnish it; and may humanity after victory be the predominant feature in the British fleet! For myself individually, I commit my life to him that made me; and may his blessings alight on my endeavors to serve my country faithfully! To Him I resign myself, and the just cause which is entrusted to me to be defended. Amen, amen, amen!

Blackwood went on board the *Victory* about six. He found him in good spirits, but very calm: not in that exhilaration which

he had felt upon entering the battle at Aboukir and Copenhagen. He knew that his own life would be particularly aimed at, and seems to have looked for death with almost as sure an expectation as for victory. His whole attention was fixed upon the enemy. They tacked to the northward, and formed their line on the larboard-tack; thus bringing the shoals of Trafalgar and St. Pedro under the lee of the British, and keeping the port of Cadiz open for themselves. This was judiciously done, and Nelson, aware of all the advantages which it gave them, made signal to prepare to anchor.

Villeneuve was a skillful seaman, worthy of serving a better master and a better cause. His plan of defense was as well conceived and as original as the plan of attack. He formed the fleet in a double line, every alternate ship being about a cable's length to windward of her second ahead and astern. Nelson, certain of a triumphant issue to the day, asked Blackwood what he should consider as a victory. That officer answered, that, considering the handsome way in which battle was offered by the enemy, their apparent determination for a fair trial of strength, and the situation of the land, he thought it would be a glorious result if fourteen were captured. Nelson replied, "I shall not be satisfied with less than twenty." Soon afterwards he asked him if he did not think there was a signal wanting. Captain Blackwood made answer that he thought the whole fleet seemed very clearly to understand what they were about. These words were scarcely spoken before that signal was made, which will be remembered as long as the language or even the memory of England, shall endure:—Nelson's last signal:

"England expects every man to do his duty!"

It was received throughout the fleet with a shout of answering acclamation, made sublime by the spirit which it breathed and the feeling which it expressed. "Now," said Lord Nelson, "I can do no more. We must trust to the great Disposer of all events, and the justice of our cause. I thank God for this great opportunity of doing my duty."

He wore that day, as usual, his admiral's frock coat, bearing on the left breast four stars, of the different orders with which he was invested. Ornaments which rendered him so conspicuous a mark for the enemy were beheld with ominous apprehension by his

officers. It was known that there were riflemen on board the French ships, and it could not be doubted but that his life would be particularly aimed at. They communicated their fears to each other; and the surgeon, Mr. Beatty, spoke to the chaplain, Dr. Scott, and to Mr. Scott, the public secretary, desiring that some person would entreat him to change his dress or cover the stars; but they knew that such a request would highly displease him. "In honor I gained them," he said, when such a thing had been hinted to him formerly, "and in honor I will die with them."

A long swell was settling into the Bay of Cadiz; our ships crowding all sail, moved majestically before it, with light winds from the south-west. The sun shone on the sails of the enemy; and their well formed line with their numerous three-deckers, made an appearance which any other assailants would have thought formidable; but the British sailors only admired the beauty and the splendor of the spectacle; and, in full confidence of winning what they saw, remarked to each other, "what a fine sight yonder ships would made at Spithead!"

The French admiral, from the *Bucentaure*, beheld the new manner in which his enemy was advancing—Nelson and Collingwood each leading his line; and, pointing them out to his officers, he is said to have exclaimed, that such conduct could not fail to be successful. Yet Villeneuve had made his own disposition with the utmost skill, and the fleets under his command waited for the attack with perfect coolness.

Nelson's column was steered about two points more to the north than Collingwood's, in order to cut off the enemy's escape into Cadiz; the lee-line, therefore, was first engaged. "See!" cried Nelson, pointing to the *Royal Sovereign* as she steered right for the center of the enemy's line, cut through it astern of the *Santa Anna*, three-decker, and engaged her at the muzzle of her guns on the star-board side; "see how that noble fellow, Collingwood, carries his ship into action." Collingwood, delighted at being the first in the heat of the fire, and knowing the feelings of his commander and old friend, turned to his captain and exclaimed, "Rotherham, what would Nelson give to be here!"

The enemy continued to fire a gun at a time at the *Victory*, till they saw that a shot had passed through her main top gallant-

sail; then they opened their broadsides, aiming chiefly at her rigging in the hope of disabling her before she could close with them. Nelson, as usual, had hoisted several flags, lest one should be shot away. The enemy showed no colors until late in the action, when they began to feel the necessity of having them to strike. For this reason the *Santissima Trinidad*, Nelson's old acquaintance, as he used to call her, was distinguishable only by her four decks, and to the bow of this opponent he ordered the *Victory* to be steered. Meantime an incessant raking fire was kept up upon the *Victory*. The Admiral's secretary was one of the first who fell; he was killed by a cannon shot while conversing with Hardy. Captain Adair of the marines, with the help of a sailor, endeavored to remove the body from Nelson's sight, who had a great regard for Mr. Scott; but he anxiously asked: "Is that poor Scott that's gone?" and being informed that it was indeed so, exclaimed, "Poor fellow!" Presently a double-headed shot struck a party of marines, who were drawn up on the poop and killed eight of them, upon which Nelson immediately desired Captain Adair to disperse his men round the ship, that they might not suffer so much from being together. A few minutes afterwards a shot struck the fore-brace bits on the quarter deck, and passed between Nelson and Hardy, a splinter from the bit tearing off Hardy's buckle and bruising his foot. Both stopped and looked anxiously at each other, each supposing the other to be wounded. Nelson then smiled and said, "This is too warm work, Hardy, to last long."

The *Victory* had not yet returned a single gun; fifty of her men had by this time been killed or wounded, and her main-top mast, with all her studding sails and their booms, shot away. Nelson declared, that in all his battles he had seen nothing which surpassed the cool courage of his crew on this occasion. At four minutes after twelve she opened her fire from both sides of her deck. It was impossible to break the enemy's line without running on board one of her ships. Hardy informed him of this and asked him which he would prefer. Nelson replied: "Take your choice, Hardy, it does not signify much." The master was ordered to put the helm to port, and the *Victory* ran on board the *Redoubtable*, just as her tiller-ropes were shot away. The French ship received her with a broadside; then instantly let down her lower-

deck ports for fear of being boarded through them, and never afterwards fired a great gun during the action. Her tops, like those of all the enemy's ships, were filled with riflemen. Nelson never placed musketry in his tops; he had a strong dislike to the practice, not merely because it endangers setting fire to the sails, but also because it is a murderous sort of warfare, by which individuals may suffer, and a commander now and then picked off, though it never can decide the fate of a general engagement.

Captain Harvey, in the *Temeraire*, fell on board the *Redoubtable* on the other side. Another enemy was in like manner on board the *Temeraire* so that these four ships formed as compact a tier as if they had been moored together, their heads lying all the same way. The lieutenants of the *Victory* seeing this, depressed their guns of the middle and lower decks, and fired with a diminished charge, lest the shot would pass through and injure the *Temeraire*. And because there was danger that the *Redoubtable* might take fire from the lower deck guns, the muzzles of which touched her side when they were run out, the fireman of each gun stood ready with a bucket of water, which, as soon as the gun was discharged, he dashed into the hole made by the shot. An incessant fire was kept up from the *Victory*, from both sides; her larboard guns playing upon the *Bucentaure* and the huge *Santissima Trinidad*.

It had been part of Nelson's prayer that the British fleet might be distinguished by humanity in the victory which he expected. Setting an example himself, he twice gave orders to cease firing upon the *Redoubtable*, supposing that she had struck, because her great guns were silent; for as she carried no flag, there was no means of instantly ascertaining the fact. From this ship which he had thus twice spared, he received his death. A ball fired from her mizzen-top, which, in the then situation of the two vessels, was not more than fifteen yards from that part of the deck where he was standing, struck the epaulette on his left shoulder, about quarter after one, just in the heat of action. He fell upon his face on the spot which was covered with his poor secretary's blood. Hardy, who was a few steps from him, turning round saw three men raising him up. "They have done for me at last, Hardy!" said he.

"I hope not!" cried Hardy.

"Yes!" he replied, " my backbone is shot through."

Yet even now, not for a moment losing his presence of mind, he observed, as they were carrying him down the ladder, that the tiller-ropes which had been shot away, were not yet replaced, and ordered that new ones should be drove immediately; then, that he might not be seen by the crew, he took out his hankerchief and covered his face and his stars. Had he but concealed these badges of honor from the enemy, England perhaps would not have had cause to receive with sorrow the news of the battle of Trafalgar. The cockpit was crowded with wounded and dying men, over whose bodies he was with difficulty conveyed, and laid upon a pallet in the midshipmen's birth. It was soon perceived upon examination, that the wound was mortal. This, however, was concealed from all except Captain Hardy, the chaplain and the medical attendants. He himself being certain, from the sensation in his back and the gush of blood he felt momently within his breast, that no human care could avail him, insisted that the surgeon should leave him and attend to those to whom he might be useful. "For," said he, " you can do nothing for me."

All that could be done was to fan him with paper and frequently give him lemonade, to alleviate his intense thirst. He was in great pain and expressed much anxiety for the event of the action, which now began to declare itself. As often as a ship struck the crew of the *Victory* hurrahed, and at every hurrah, a visible expression of joy gleamed in the eye and marked the countenance of the dying hero. But he became impatient to see Captain Hardy; and as that officer, though often sent for, could not leave the deck, Nelson feared some fatal cause prevented him, and repeatedly cried, "Will no one bring Hardy to me? He must be killed! He is surely dead!"

An hour and ten minutes elapsed from the time when Nelson received his wound before Hardy could come to him. They shook hands in silence, Hardy in vain struggling to suppress the feelings of that most painful and yet sublimest moment.

"Well, Hardy," said Nelson, "how goes the day with us?"

"Very well," replied Hardy, "ten ships have struck, but five of the van have tacked, and show an intention to bear down upon

the *Victory*. I have called two or three of our fresh ships around, and have no doubt of giving them a drubbing."

"I hope," said Nelson, "none of our ships have struck?"

Hardy answered, "there is no fear of that."

Then, and not till then, Nelson spoke of himself.

"I am a dead man, Hardy," said he, "I am going fast; it will be all over with me soon. Come nearer to me. Let my dear Lady Hamilton have my hair and all other things belonging to me."

Hardy observed that he hoped Mr. Beatty could yet hold out some prospect of life.

"Oh no," he replied, "it is impossible; my back is shot through; Beatty will tell you so."

Captain Hardy then once more shook hands with him, and with a heart almost bursting, hastened upon deck.

By this time all feeling below the breast was gone, and Nelson, having made the surgeon ascertain this, said to him, "you know I am gone. I know it; I feel something rising in my breast," putting his hand on his left side, "which tells me so." And upon Beatty's inquiry whether his pain was very great, he replied that it was so great that he wished he was dead. "Yet," said he in a lower voice, "one would like to live a little longer, too." And after a few minutes, in the same undertone, he added: "What would become of poor Lady Hamilton if she knew of my situation?" Next to his country she occupied his thoughts.

Captain Hardy, some fifteen minutes after he left the cockpit, returned, and again taking the hand of his dying friend and commander, congratulated him on having gained a complete victory. How many of the enemy were taken, he did not know, as it was impossible to perceive them distinctly, but fourteen or fifteen at least.

"That's well," cried Nelson, "but I bargained for twenty." And then in a stronger voice, he said, "Anchor, Hardy, anchor." Hardy, upon this, hinted that Admiral Collingwood would take upon himself the direction of affair.

"Not while I live, Hardy," said the dying Nelson, ineffectually endeavoring to raise himself from the bed. "Do you anchor." His previous order for preparing to anchor had shown how clearly he foresaw the necessity of this. Presently, calling Hardy back,

he said to him in a low voice, "Don't throw me overboard;" and he desired that he might be buried by his parents unless it should please the king to order otherwise. Then reverting to private feeling: "Take care of my dear Lady Hamilton, Hardy; take care of poor Lady Hamilton,—kiss me, Hardy," said he. Hardy knelt down and kissed his cheek, and Nelson said, "now I am satisfied. Thank God, I have done my duty."

Hardy stood over him in silence for a moment or two, then knelt again and kissed his forehead.

"Who is that?" said Nelson," and being informed, he replied, "God bless you, Hardy." And Hardy then left him—forever.

Nelson now desired to be turned upon his right side, and said, "I wish I had not left the deck, for I shall soon be gone." Death was indeed rapidly approaching. He said to the chaplain, "Doctor, I have *not* been a *great* sinner;" and after a short pause: "Remember that I leave Lady Hamilton and my daughter Horatia as a legacy to my country." His articulation now became difficult; but he was distinctly heard to say, "thank God, I have done my duty!" These words he repeatedly pronounced, and they were the last words which he uttered. He expired at thirty minutes after four —three hours and a quarter after he had received his wound.

Within a quarter of an hour after Nelson was wounded, above fifty of the *Victory's* men fell by the enemies' musketry. They, however, on their part were not idle; and it was not long before there were only two Frenchmen left alive on the mizzen-top of the *Redoubtable*. One of them was the man who had given the fatal wound, he did not live to boast of what he had done. An old quartermaster had seen him fire, and easily recognized him, because he wore a glazed cocked hat and a white frock. This quartermaster and two midshipmen, Mr. Collingwood and Mr. Pollard, were the only persons left in the *Victory's* poop; the two midshipmen kept firing at the top, and he supplied them cartridges. One of the Frenchmen, attempting to make his escape down the rigging, was shot by Mr. Pollard and fell on the poop. But the old quartermaster as he cried out, "that's he, that's he," and pointed at the other, who was coming forward to fire again, received a shot in his mouth and fell dead. Both of the midshipmen then fired at the same time, and the fellow dropped in the top. When

they took possession of the prize, they went into the mizzen-top and found him dead, with one ball through his head and another through his breast.

The *Redoubtable* struck within twenty minutes after the fatal shot had been fired from her. During that time she had been twice on fire,—in her forechains and in her forcastle. The French, as they had done in other battles, made use in this, of fire-balls and other combustibles,—implements of destruction which other nations, from a sense of honor and humanity, have laid aside, which add to the sufferings of the wounded, without determining the issue of the combat; which none but the cruel would employ, and which never can be successful against the brave. Once they succeeded in setting fire, from the *Redoubtable* to some ropes and canvass on the *Victory's* booms. The cry ran through the ship and reached the cockpit, but even this dreadful cry produced no confusion; the men displayed that perfect self-possession in danger by which English seamen are characterized; they extinguished the flames on board their own ship, and then hastened to extinguish them in the enemy, by throwing buckets of water from the gang-way.

The Spaniards began the battle with less vivacity than their unworthy allies, but they continued it with greater firmness. The *Argonauta* and *Bahama* were defended until they each lost about four hundred men: the *San Juan Nepomuceno* lost three hundred and fifty. Often as the superiority of British courage has been proved against France upon the seas, it was never more conspicuous than in this decisive conflict. Five of our ships were engaged, muzzle to muzzle, with five of the French. In all five the Frenchmen lowered their lower-deck ports and deserted their guns; while our men continued deliberately to load and fire, till they had made the victory sure.

Once, amid his sufferings, Nelson had expressed a wish that he were dead; but immediately the spirit subdued the pains of death, and he wished to live a little longer,—doubtless that he might hear the completion of the victory which he had seen so gloriously begun. That consolation—that joy—that triumph, was afforded him. He lived to know that the victory was decisive; and the last guns which were fired at the flying enemy were heard

a minute or two before he expired. The ships which were thus flying were four of the enemy's van, all French, under Rear-Admiral Dumanoir. They had borne no part in the action; and now when they were seeking safety in flight, they fired not only into the *Victory* and *Royal Sovereign* as they passed, but poured their broadsides into the Spanish captured ships; and they were seen to back their top-sail, for the purpose of firing with more precision. The indignation of the Spaniards at this detestable cruelty from their allies, for whom they had fought so bravely, and so profusely bled, may well be conceived. It was such, that when, two days after the action, seven of the ships which had escaped into Cadiz came out, in hopes of retaking some of the disabled prizes, the prisoners in the *Argonauta*, in a body, offered their service to the British prize master, to man the guns against any of the French ships, saying, that if a Spanish ship came alongside, they would quietly go below; but they requested that they might be allowed to fight the French, in resentment for the murderous usage which they had suffered at their hands. Such was their earnestness and such the implicit confidence which could be placed in Spanish honor, that the offer was accepted, and they were actually stationed at the lower-deck guns. Dumanoir and his squadron were not more fortunate than the fleet from whose destruction they fled: they fell in with Sir Richard Strachan, who was cruising for the Rochefort squadron, and were all taken.

The total British loss in the battle of Trafalgar amounted to one thousand five hundred and eighty-seven. Twenty of the enemy struck;—unhappily the fleet did not anchor, as Nelson, almost with his dying breath, had enjoined; a gale came on from the south-west; some of the prizes went down, some on shore; one effected its escape into Cadiz; others were destroyed; four only were saved, and those by the greatest exertions. The wounded Spaniards were sent ashore, an assurance being given that they would not serve till regularly exchanged; and the Spaniards, with a generous feeling, which would not, perhaps, have been found in any other people, offered the use of their hospitals for our wounded, pledging the honor of Spain that they should be carefully attended there. When the storm, after the action drove some of the prizes upon the coast, they declared that the English

who were thus thrown into their hands, should not be considered as prisoners of war; and the Spanish soldiers gave up their own beds to their shipwrecked enemies. The Spanish Vice-Admiral, Alva, died of his wounds. Villeneuve was sent to England, and permitted to return to France. The French government say that he destroyed himself on the way to Paris, dreading the consequences of a court martial.

It is almost superfluous to add, that all the honors which a grateful country could bestow, were heaped upon the memory of Nelson. His brother was made an Earl, with a grant of six thousand pounds a year;—ten thousand pounds were voted to each of his sisters, and one hundred thousand pounds for the purchase of an estate. A public funeral was decreed, and a public monument. Statues and monuments also were voted by most of our principal cities. The leaden coffin in which he was brought home was cut in pieces, which were distributed as relics of Saint Nelson—so the gunner of the *Victory* called them; and when at his interment, his flag was about to be lowered into the grave, the sailors who assisted at the ceremony, with one accord rent it in pieces, that each might preserve a fragment while he lived.

The death of Nelson was felt in England as something more than a public calamity: men started at the intelligence and turned pale, as if they had heard of the loss of a dear friend. An object of our admiration and affection, of our pride and of our hopes, was suddenly taken from us: and it seemed as if we had never till then known how deeply we loved and reverenced him. What the country had lost in its great naval hero—the greatest of our own and of all former times, was scarcely taken into the account of grief. So perfectly indeed had he performed his part, that the maritime war, after the battle of Trafalgar, was considered at an end; the fleets of the enemy were not merely defeated, but destroyed; new navies must be built and a new race of seamen reared for them before the possibility of them invading our shores could again be contemplated. It was not, therefore, from any selfish reflection upon the magnitude of our loss that we mourned for him: the general sorrow was of a higher character. The people of England grieved that funeral ceremonies, and public monuments, and posthumus rewards, were all which they could now

bestow upon him, whom the king, the legislature, and the nation would have alike delighted to honor; whom every tongue would have blessed; whose presence in every village through which he might have passed would have wakened the church bells, have given school boys a holiday, have drawn children from their sports to gaze upon him, and "old men from the chimney corner," to look upon Nelson ere they died. The victory of Trafalgar was celebrated, indeed, with the usual forms of rejoicing, but they were without joy; for such already was the glory of the British navy, through Nelson's surpassing genius, that it scarcely seemed to receive any addition from the most signal victory that ever was achieved upon the seas; and the destruction of this mighty fleet, by which all the maritime schemes of France were totally frustrated hardly appeared to add to our security or strength; for, while Nelson was living to watch the combined squadrons of the enemy, we felt ourselves as secure as now when they were no longer in existence.

ON A FADED VIOLET.

The odor from the flower is gone,
Which like thy kisses breathed on me;
The color from the flower is flown
Which glowed of thee, and only thee.

A shriveled, lifeless, vacant form,
It lies on my abandoned breast,
And mocks the heart which yet is warm,
With cold and silent rest.

I weep—my tears revive it not!
I sigh—it breaths no more on me!
Its mute and uncomplaining lot
Is such as mine should be.

SHELLEY.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS AT THE PARLIAMENT OF RELIGIONS.

BY B. H. ROBERTS.

II.

PRELIMINARY AGITATION.

At the time the press of the country was discussing pro and con, during the summer of 1891, the advantages and disadvantages of the proposed Parliament of Religions, the writer was employed as associate editor of the *Salt Lake Herald*, and it occurred to him at that time that the parliament would afford a splendid opportunity to the Mormon Church to represent its history, doctrine and achievements before the world through that parliament, and likewise deliver its important message to mankind, and accordingly in the issue of the *Salt Lake Herald* on July 15th, 1891, the following editorial appeared:

"A RELIGIOUS CONGRESS.

"An important matter connected with the World's Columbian Exposition, yet forming no part of it, will be a world's congress, the special purpose of which will be to arrange conventions in which the most eminent men of different religious faiths may meet in frank and friendly conference in regard to the great truths and the great problems of the age. There will be as many special conventions of different churches, denomi-

nations, etc., as may be desired, but the great features will be a central religious congress on a wider basis—a representative gathering of men united for the attainment of great moral ends. The subjects to be discussed cover the relation of religion to every department of life in every portion of the globe. Already responses have been received from leading theologians, statesmen, jurists and scholars in all departments, and the committee, which represents nearly all the different denominations, and of which the Rev. John H. Barrows, D. D., is chairman, are anticipating that the congress of 1893, will mark an important epoch in the history of the human mind. It is announced in the circular of the committee that any persons wishing to arrange for special conventions are requested to communicate directly with the chairman.

"This congress will doubtless be one of the most interesting features, if not of the great exhibition itself, then one of the most interesting auxiliary features—at least to religious people—that will spring up around it in Chicago during the eventful year of 1893. Mention of this great religious congress reminds us that Mormonism is an American product, one of which all the inhabitants of the earth have heard, and about which they all have a curiosity if not an interest; and it appears to us that a good thing for the Mormons to do would be to seek a place in that congress and a hearing in respect to their religion—a theme that could not fail to command interest. The Mormon Church has complained, and that justly, of a misrepresentation of its faith—wilful, persistent misrepresentation made for the purpose of undoing its fair fame with the world, or, rather, to prevent it from acquiring such fair fame. But it has weathered the storms, and in spite of falsehood, of calumny and abuse, it stands unmoved amid threatening elements, the ark of safety to scores of thousands in this great inter-mountain region, while tens of thousands in foreign lands look upon it in the same way, and fondly anticipate the day when they can connect themselves with the great body of the Church. The Church, then, should seek to make itself heard in that congress, and since it has justly complained of misrepresentation from others, let it seek in such an important gathering, to represent itself by sending to that congress its most competent men as delegates.

"A church with such a remarkable origin as the Mormon Church has, with so remarkable a history as it has back of it, could not well be denied a hearing in its own behalf in the religious congress, unless, indeed, a narrow and most ungenerous prejudice should prevail in the councils of those having the arrangement and management of the congress—a thing most unlikely with men adjudged capable of taking the oversight of such a gathering. But if a sectarian bigoted prejudice should bar the Mormon

Church from a hearing in the congress, there is still the bar of public opinion in the world—the center of which will be in Chicago in 1893—before which it may plead its cause, before which it should plead it, and in such form as it never has done before.

"If denied admission in the religious congress, or whether it gains admission or not, it should certainly secure a fine public hall during the continuance of the exhibition, erect a pulpit, and fill it with its ablest men, who, in a course of lectures and by holding religious services could make the visitors from other nations and the uninformed of our own nation, acquainted with the Mormon religion. In connection with that labor might be established a bureau of information in relation to Mormonism, where Mormon literature could be on sale, and where its representatives could be found by the inquiring foreigner or native seeking information on so interesting a subject. In addition to that a periodical could be published during the existence of the great exhibition, expounding the doctrine of the Church and defending its faith; for of one thing the Mormons may be assured, and that is, their faith, in some way or other, will be assailed, and it should be defended. The Mormon Church owes it to itself to make this effort, it owes it no less to the country.

"Much bitterness exists in religious circles against Mormonism and its devotees; yet when people of the world become conversant with the former and familiar with the latter, their prejudices are softened and their bitterness vanishes; may not similar results, to some extent, at least be obtained by affording the people who visit Chicago in 1893 an opportunity to acquire some correct information on the subject of the Mormon religion."

At the priesthood meeting held during the semi-annual Conference of the Church in October following, the writer also invited the attention of the Church leaders to the importance of being properly represented at this World's Parliament of Religions. But very little interest, however, was manifested in the subject. In the following Conference, held in April, 1892, the subject was again introduced in the priesthood meeting, and a committee was appointed to take the matter under advisement, but nothing was done, and the general feeling prevailed that the matter was unimportant, and therefore no preliminary steps were taken looking to the representation of the Church, either in the exposition in the World's Columbian Exhibition proper or in the Parliament of Religions.

When, however, the fair was opened in the summer of 1893, and Utah people visited the Exposition and found that nearly every other religious denomination had its special booth in one of the main exposition buildings—the Liberal Arts Building—and was setting forth its educational, missionary and other achievements to the millions who visited the fair, letters began to pour into the Church headquarters, and to the Salt Lake papers, expressing regret that nothing had been done to represent the Mormon Church and its achievements. These letters awakened an interest in the subject which the efforts of the writter had failed to do; and as a result an effort was made to secure both representation in the main Exposition and the Parliament of Religions.

The interest which the writer had manifested in this subject a year or two before, was perhaps at this point remembered, and he received an appointment from the First Presidency of the Mormon Church to represent it in this matter, and under instructions proceeded to Chicago to see what could be done.

The promoters of the Parliament of Religions had failed for some cause to send any literature, or any invitation whatever,to the authorities of the Church of Jesus Christ of Latter-day Saints, to participate in that great world's gathering; and accordingly after it had been determined to get representation for the Church in the Parliament, the following letter was addressed to Mr. Charles C. Bonney:

DEAR SIR:

Our attention has recently been called to the importance of the World's Congress of all religions to be held at the World's Fair in Chicago during the month of September. We are given to understand that an invitation is extended to all denominations of Christians and to all religions of the earth to meet "in friendly conference, * * * not for debate, but to speak of what are to them the supreme truths, and to show the relation of these truths to the practical problems of modern life. In a word to illustrate their own religion and show its value to believers and to the world."

Appreciating the value and importance of such a parliament as this is set forth to be, we are solicitous that the Church of Jesus Christ of Latter-day Saints should be represented; and present for the consideration of the eminent religionists who will in this Congress be assembled,

what we regard as the "supreme truths," and the "distinguishing characteristics" of our faith.

It will be scarcely necessary for us to call your attention to the fact that an abiding interest centers in what the world calls "Mormonism;" that its purely American origin will make it of special interest in such a religious parliament as that proposed; that its success in the face of the stupendous opposition it has encountered gives it the right to be heard in such an assembly by its own accredited representatives. All this we believe will be patent to you, and we therefore respectfully ask that the privilege be accorded us of sending a delegation to represent the Church of Jesus Christ of Latter-day Saints at the World's Religious Congress.

If the opportunity herein asked is accorded us, would you be kind enough to inform us of the privileges that would be extended to our representatives; what time would be allowed for speaking or presentation of papers, etc.; and especially if a committee room in the building where the Congress is to be held would be at their service where they could meet their friends, and converse with those who might wish to make inquiry concerning our faith, etc. Indeed, we should appreciate any information you could communicate to us in respect to this matter; and you will pardon our lack of information on the subject since none of the literature treating of the movement has been forwarded to us.

Hoping to hear from you at your earliest convenience we are,

Most respectfully yours,

WILFORD WOODRUFF,
GEORGE Q. CANNON,
JOSEPH F. SMITH,
Presidency of the Church of Jesus Christ
of Later-day Saints.

To this letter it was expected that an immediate reply would be received, but after waiting ten days and hearing nothing of it, the writer, under instructions from the First Presidency of the Church, started for Chicago, on July 20th, 1893, where he arrived on the morning of July 25th.

Among other letters of introduction to prominent people in Chicago, the writer held one from Hon. Moses Thatcher to a relative of his residing in Chicago, Solomon Thatcher, Esq., one of the United States Commissioners of the World's Columbian Exposition. Through his kindness, the writer received an introduction to and obtained an interview with General Director Davis. We made

application to him for space in which to erect a booth that would be furnished with a library of "Mormon Church" publications, books, tracts, engravings, etc.; an educational display, Sunday School work, etc.; explaining also that it was our purpose to establish a bureau of information concerning "Mormon" affairs. His treatment of us was cordial, but there was no space then at his disposal in the Liberal Arts Building or elsewhere for such an exhibit; and he was kind enough to express his regrets that our application for space had not been made earlier. Through the same gentleman, Mr. Thatcher, the writer managed after considerable effort and many provoking delays, to obtain an interview with Mr. Charles C. Bonney, the prime mover in the Parliament of Religions. The writer was informed before meeting the gentleman that he could be accorded an interview of only five minutes. I found Mr. Bonney to be a small and very nervous man, and not at all one that would be suspected of being either intellectually capable or as possessing weight of character sufficient to stand at the head of such an undertaking as the World's Congresses proved to be.

On meeting him he at once made reference to the letter he had received from the First Presidency of the Church, asking for admission into the Parliament, and which he had failed, up to that time, to answer. He had intended to answer it, so he said, but there had been considerable difference of opinion in the general committee of the management of the Parliament, to which the letter, it seems, had been referred, as to just what reply ought to be made.

There was a very general opinion that the Church ought not to be admitted to representation for the reason that it would doubtless prove to be a disturbing element in the Parliament, and it was doubtful in their minds if any good would come from its admission. The writer asked Mr. Bonney on what grounds the committee had based the conclusion that the Mormon Church would be a disturbing element in the Parliament. His answer was, because of the great prejudice that existed against the Mormons on account of their plural marriage system. The writer asked him if he did not think that the "Mormon Church" should be admitted for the very purpose of dispelling, if possible, that prejudice which now arose to bar it from explaining its position to the world. He ad-

mitted that he was persuaded so far as he was concerned that common fairness to our people demanded that they have representation in the Parliament. He then put the following question to the writer: "How would you answer the objection urged against the representation of your Church in the Parliament, because of its belief and practice of polygamy?" The answer was that such an objection to our admission to such a Parliament as was to assemble ought not to be considered for a moment. The oriental religions, many of which at least tolerated the practice of polygamy, were not barred from representation in the parliament on that account; and if they admitted unchristian and polygamous religions from the East they ought not to bar those that were considered unchristian and polygamous from the West.*

In the second place, the Mormon Church had officially announced the discontinuance of plural marriages and therefore it was not a matter that should be considered when the question was discussed as to whether it should be admitted to the Parliament, as reference to our marriage system need form no part of the statement of our faith further than to announce the discontinuance of the practice. It was further urged upon Mr. Bonney's attention that the Mormon Church had been accused of prosecuting its work only among the ignorant and that it would not dare to come in contact with the enlightenment of our age and civilization; but now it proposed to come where the rays of religious light and truth were supposed to be focused, and place a statement of its creed side by side with the creeds of all other religions; and for the Parliament to object to its admission after the charges, as above explained, had been

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*As a matter of fact, the management of the parliament had been at great pains to induce representatives of oriental religions tolerating polygamy, to be present and participate in the parliament, and they actually admitted to the parliament a representative of the Mohammedan faith—Mohammed Alexander Russell Webb—who was permitted to deliver two addressed in explanation and defense of his religion, including polygamy; his speech being reported in the official record of the parliament, published by Rev. John H. Barrows, chairman of the general committee of religious congresses, p.p., 989-96, and 1040-52.

made against the "Mormons" would be inconsistent with the character of the great gathering and come with bad grace.

Mr. Thatcher* ably seconded my explanations and reasons as to why we should be heard, and I think together a favorable impression upon Mr. Bonney was made. In any event, he promised that the committee's attention should again be called to our application for admission. I asked him if it would be in keeping with the character of the committee's meetings for me to be present when the matter should come up for discussion. This proposition he did not favor, but asked me to state in writing the reason why the Mormon Church should be admitted, and also furnish an outline of what the address on paper would be.

The interview lasted nearly thirty instead of five minutes.

I prepared the papers he requested, but unfortunately the one setting forth the reasons why we should be admitted into the parliament has been misplaced. A copy of the outline of the address I proposed making in the Parliament, and which was sent to him with the reasons why we should be admitted, is as follows:

SUMMARY OF PAPER TO BE READ BY REPRESENTATIVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS (COMMONLY KNOWN AS THE MORMON CHURCH) BEFORE THE PARLIAMENT OF RELIGIONS HELD IN CONNECTION WITH THE WORLD'S CONGRESS AUXILIARY:

I.

A brief statement of origin and subsequent history of the Mormon Church—its organization in New York, its migration westward to Ohio and Missouri; its expulsion from Missouri; its settlement in and final banishment from Illinois; its exodus from the United States to Salt Lake Valley, in 1847—then Mexican territory—its struggle for existence in the midst of sterile elements—its victory.

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*I shall always feel under deep obligation to Mr. Solomon Thatcher for the very great interest he manifested in our cause, and the generous help he afforded me in the discharge of the duties of my mission to this Parliament. Several months after the close of the "World's Fair," the worthy gentleman died.

II.

Summary of its Articles of Faith—its belief in God, the Father, in Jesus Christ, in the Holy Ghost. Its belief in the atonement of Jesus Christ, and in the Gospel as the power of God unto salvation, unto all who believe and obey it. Its belief in the Bible as containing the word of God, and in the Book of Mormon as a true history of Ancient America, and also as containing the fullness of the Gospel of Jesus Christ. Its belief in present and continuous revelation, upon which the Church is founded, by which it was brought into existence, and by which it is guided. Its belief in the literal restoration of Israel; the founding of the City of Zion upon this continent, and the coming and reign of Messiah on earth. Its belief in universal religious liberty, and freedom of conscience. Its belief in being obedient to the law of the land—in honoring and sustaining it, and in being subject to presidents, kings, rulers and magistrates. Its belief in being honest, true, chaste, benevolent, virtuous, and in doing good to all men—if there is anything virtuous, lovely or of good report, or praiseworthy, Mormonism seeks after these things.

III.

The organization of the Church.—Its recognition of two orders of priesthood—Melchizedek and Aaronic. The officers of the first—the First Presidency, the Twelve Apostles, the Seventies, High Priests and Elders. The officers of the second—the Bishopric, general and local; Priests, Teachers and Deacons. Its organization as to territory—into stakes of Zion, wards and branches. Its numerical strength as represented by its officers and lay members.

IV.

The home work of the Church as represented in its provisions for the care of the poor, and providing instruction for the young. The National Woman's Relief Society; the Mutual Improvement Associations for young men and women; Sunday Schools and Primary Associations.

V.

The Foreign Work of the Church—the labors of its Missionaries, and the work accomplished—the foreign countries, in which they have preached the Gospel—the difficulties it has encountered in this work—its martyrs.

VI.

The Mormon view of the application of the Gospel of Jesus Christ to

the human race—the reasons for Mormon temple building—the salvation of the dead—the vindication of both the justice and mercy of God in the redemption of mankind through the Gospel of Jesus Christ.

VII.

Conclusion—Mormon solution of the problems that confront the religious world; recognizing unrighteousness, individual and national, as the cause of all evils existing in the world; and recognizing faith as the incentive to all action, and faith in God, as the foundation of all righteousness—Mormonism makes war upon unrighteousness, and consequently upon all the evils of the world, by teaching faith in God, and in the Gospel of Jesus Christ, as to the embodiment of all God's laws to man. And by increasing the testimony of God's existence through modern revelation, and especially through the entire volume of scripture, which it presents to the world in the record of the ancient people of America—it so increases the evidence of God's existence, of the Messiahship of Jesus Christ, and of the truth of the Gospel that the foundation for faith is broadened, and the eternal foundation of righteousness made more sure.

After sending these papers to the reverend gentleman, I waited some ten days for a reply, but received none; and considering that the opportunity for a hearing in the Parliament for the Church was very remote, I addressed a letter to Mr. Bonney, informing him of my intentions to return to Salt Lake City, and that he could forward to me by letter a statement of the action of the committee with reference to our application for a hearing; I also expressed to him the hope that our application would be favorably acted upon.

Some two or three weeks after returning to Salt Lake City, and after all hope had been abandoned that we would hear favorably from the committee, I received the following communication from Mr. Bonney:

CHICAGO, U. S. A., August 28, 1893.

Elder B. H. Roberts,
334 *Constitution Building,*
Salt Lake City, Utah.

MY DEAR SIR: My delay in writing you has arisen from unavoidable causes, and I now write in much haste to say that the Rev. Dr. John Henry Barrows, chairman of the general committee on religious con-

gresses of 1893, is willing to receive from your Church the statement of its faith and achievements, as proposed in your first communication; and will make such use of it as, under the circumstances, may seem wisest and best. In view of the full explanation made to you when you called in company with Mr. Thatcher, I need not say more on this point. Your communication to which I have referred is in Dr. Barrows' hands, and I cannot therefore refer to it when writing this letter. The Parliament of Religions will open on September 10th, and I trust this notice will be ample time for the preparation of the paper you desire to present.

Please explain to President Woodruff, and his associates, the reasons for the delay in replying to their communication of July 10th, and ask them to receive this information with the explanation you will make, as a sufficient answer thereto.

Very respectfully yours,
CHARLES C. BONNEY,
President World's Congress Auxiliary.

By the time this letter arrived the First Presidency had gone East with the Tabernacle Choir to attend the World's Fair, and I referred Mr. Bonney's letter to President Lorenzo Snow, who was then in charge of the affairs of the Church during the absence of the First Presidency. He advised me to prepare an address which it was proposed I should write, but instead of mailing it to Mr. Bonney he suggested that I go with it personally, "for," said he, "if you merely send your paper they will pigeon-hole that, but if you go down for the purpose of reading it they will not pigeon-hole you so easily." Accordingly the paper was prepared, though on account of having learned that only about twenty to thirty minutes would be accorded for the reading of each paper, the scope of our presentation as sent to Mr. Bonney had to be somewhat cut down, and the paper was prepared on somewhat different lines to those furnished Mr. Bonney.

On the 8th of September I arrived in Chicago, (the Parliament was appointed to assemble on the 11th,) and I presented myself at the office of the Rev. John Henry Barrows, chairman of the Parliament. He seemed both somewhat surprised and annoyed at seeing me, and reminded me of the very guarded promise made by President Bonney of the acceptance of my paper. This introduced a somewhat earnest conversation between us in which pretty much

the same ground was gone over as to why the Mormon Church should be admitted to representation in the Parliament as at the first conversation with Mr. Bonney, and feeling somewhat impatient at the treatment accorded the Church I represented, I took occasion to remind the reverend gentleman that there was a public opinion that beyond all question would pass upon the unfairness of a rejection of the application of the Mormon Church for hearing in that Parliament, and that if we were not granted the right of a hearing, the world at least should know of the narrow, sectarian bigotry which had denied to us that right. This ended our interview, but he accepted my paper for inspection, promising to give me an answer the next day as to whether we would be permitted to read it in the Parliament or not.

On calling at Mr. Barrows' office the next day, I found that he was not in, but Mr. Mervin Marie Snell, his secretary, was present and invited me to wait until the Doctor should arrive. Mr. Snell was a professor in the science of Comparative Religions, and for a time editor of the *Oriental Magazine* published in Washington, D. C., a periodical devoted to the treatment of Comparative Religions. In the course of his religious studies he had made some acquaintance with Mormonism and manifested a deep interest in securing for it representation in the Parliament. We engaged in conversation pending the arrival of Dr. Barrows, and as Mr. Snell had been present at some of the committee meetings, where the propriety of admitting the Mormon Church to representation in the Parliament had been discussed, he gave me some very interesting accounts of the stormy discussions that had taken place with reference to this subject. Among other things he said that it had developed that from the earliest agitation of the propriety of holding the Parliament it had been at least tacitly understood that the Mormon Church would not be admitted. In some of the meetings the matter had come up in this form: Some one urging the objection to the Parliament had said: If you hold such a Parliament of Religions you would be under the necessity of admitting the representatives of the Mormon Church, and who would want to meet on the same platform with the representative of such a faith? The answer to this objection was represented to me as being, that Mormonism was not a religion and therefore the Parliament would not be under obligations to

admit its representatives. While this was not any formal action on the part of any authorized committee connected with the organization of the Parliament, it does at least represent the sentiment upon which the committee afterwards seems to have acted, and may account for the fact that the authorities of the Mormon Church received no literature on the subject of this great religious gathering, and no invitation to participate in the same. Mr. Snell represented that in some of the meetings of the committee he had urged our right to be heard. At about this point in our conversation, Dr. Barrows came in with a number of representatives of the oriental faiths, and hurriedly informed me that he himself had not had time to read my paper, but others in whose judgment he had great confidence had read it and informed him that it was altogether unobjectionable in its character, and the paper would be read in the Parliament. He was also kind enough to extend to me an invitation to be present at a reception tendered the foreign delegates to the parliament, at the beautiful home of Mr. and Mrs. A. C. Bartlett, on Prairie Avenue, Chicago, on the evening of the 11th of September. When I informed him that the First Presidency of the Church were also in Chicago visiting the World's Fair, he extended a like invitation to them, but it transpired that their engagements would not permit of their acceptance. I went to the reception in company with Mr. Thatcher and his wife, and had the pleasure of meeting the distinguished gentlemen who represented nearly all the faiths of the world, an event that was especially interesting to me, as in a sense it seemed to bring one in contact with all shades of religious opinions in the world.

MISSIONARY EXPERIENCES.

A DREAM FULFILLED.

BY ELDER WILLIAM DAYBELL.

Leaving my home in Charleston, Wasatch County, Utah, in the spring of 1885, I was assigned to the Middle Tennessee Conference. With Elder Jesse N. Perkins I was further directed to labor in Warren County, and in August, 1886, we were traveling in the vicinity of the Cumberland mountains. The weather was very hot, do as we would, the people would not listen to us, and the result was that we seemed to accomplish very little good; and further, we were constantly denied food and shelter. Under these circumstances we became discouraged and determined to leave the neighborhood for other parts. We had learned to ask the Lord when in trouble, so one night we sought him in fervent prayer believing that he would direct us aright. We petitioned him to lead us to the doors of the honest in heart and to a people among whom we might do some good. We obtained lodgings that night; and during my slumbers, I had a dream in which I clearly saw what to do upon the morrow. This is the dream:

I thought we arose in the morning, and directed our way from the head of the Stones River in a northerly direction, up a certain ridge, in that vicinity. Arriving at the top of the mountain, we passed a school house in which school was in session. As we passed, the children came to the door and evinced surprise at seeing us, but remained very quiet while we went on our way. Going a half mile further on, we came to a house near which, as we approached,

we could see two women peeling apples, while two men stood by a well busy in getting the women a drink. On nearing the place, I thought we were asked to come in. They brought us two chairs, and asked us to be seated, we accepting the invitation. One of the men gave us to drink, and the women gave us apples. They wished to know who we were, and upon being told by me seemed much surprised. One of the men said he would like to hear us preach our doctrine, and I told him we would be pleased to speak if they would secure their school house for our service, whereupon the other man said that he was a trustee of the district and furthermore owned an interest in the house and the land upon which it stood, and declared that we could preach there as long as we desired. I then thought we gave out an appointment for a meeting at ten o'clock the following Sunday morning, and we were invited to stay with them.

At this juncture, I awoke, and told my dream to my companion both of us feeling reconciled. After breakfast, in the morning, we proceeded on our way in a northerly direction, taking care to follow the scenes of my dream, as near as we knew how. During that day's travel everything came to pass as I had seen it in my dream: the school house, the children, the people at the well—every detail was fulfilled to the letter. The school house was offered, the appointment made, the people at the house entertained us, and became our friends. Further than this, we opened up a prosperous field of labor, and it was only a day's journey from where every avenue seemed closed and we could do nothing.

During our further labors, we received many additional testimonies, proving to us that the prayer of faith is answered by God, and that in the hour of trial and need, the Lord opens the way and comes to the rescue of his servants.

TEMPTATION, OR GODSEND?

BY PRESIDENT W. W. CLUFF, OF SUMMIT STAKE.

In the year 1866, Elders Joseph F. Smith, Franklin W. Young and myself had been traveling as missionaries on the island of

Hawaii, laboring about ten months in the Helo and Koohala Conferences, on the north and east side of the island. A conference of all the Elders laboring in that mission was called to meet on the island of Lanai. It required five dollars each to pay our fare from our field of labor to the place of conference. In starting from Helo and traveling by land to Upolu, a distance of about one hundred and fifty miles we would visit about ten branches of the church. At each of these we held meetings and reminded the Saints that we were on our way to conference and that we required so much money to pay our passage across the channel to Lanai. Money among the natives was scarce and difficult to get. When we left Waipio, the last and largest branch on the way, we had only received seventy-five cents in money and five or six goatskins, worth 12½ cents each. While it looked very discouraging, we had faith that by doing all we could the Lord would open the way for us to attend the conference with our brethren.

On leaving Wimea, fifty miles from Upolu, where we would embark on the vessel, the road forked, one going north and one going west. About three miles west on the road, a family of Saints lived; with this family we had left some of our books and clothes, and to go that way would take us about three miles out of our way. I being considered the best walker, it was decided that I should go that way and the brethren continue on the direct route.

I had not proceeded more than a mile when I found a man's coat lying in the middle of the road; picking it up I found a money purse in one of the pockets, containing some papers and three five-dollar gold pieces. Being just the amount we needed and finding them as I did, the first impression was that it was a Godsend. There being no one in sight, I started across the country to intersect the brethren, thinking I would bury the coat with all it contained except the money, in a deep ravine, and cover it over with lava rock. I had not gone fifty yards when another thought suggested itself, and I asked myself the questions: Do you really think the finding of the coat was a Godsend? Could it not be a temptation? It certainly belonged to some person to whom the papers might be very valuable. With these thoughts and reflections, and that the Lord would not bestow a blessing at the expense of another of his children, my conscience smote me, and, still seeing no one

in sight, I turned back to the road and proceeded to the house where our things were left. Only the woman was at home; to her I related the finding of the coat, and, taking out the pocket book, showed her the money and papers which proved to be of great value to the owner, a white man who lived about fifty miles east, and of whose hospitality we had a number of times partaken. As a guard against the woman keeping the money, I let her see me take a memorandum of the money and papers, and also told her I would write to the owner. On overtaking the brethren, I told them about finding the coat and the fifteen dollars we needed to pay our passage, and asked them if they did not think it a Godsend; they replied that it really looked like it.

"I thought so, too, at first, but on second thought I feared it might be a temptation in our straitened circumstance," I replied.

"True, it is not the way the Lord would come to our aid," they said.

On explaining what I did with the coat and contents, they expressed great pleasure and satisfaction, approving heartily my actions. That night we stopped with a white man by the name of Lincoln who had married a native woman who was a member of our Church. We had stopped there a number of times before. Mr. Lincoln had always made us welcome.

The next morning we bade the family good-bye and started on our journey, our host following us out of the house saying: "If you are going to your conference, on Lanai, you will want money to pay your fares, here is five dollars for each of you, if you will accept it." We did accept it with heartfelt thanks both to Mr. Lincoln and to our Father in Heaven, believing he had put it into his heart to give us just the amount of money we required. In proceeding on our way, we all felt and acknowledged that this really was a Godsend, as Mr. Lincoln and his family had never before given us money, and during our stay this time not a word had been said about our needing money to pay our passage to Lanai. We recognized that the Lord had really heard and answered our prayers.

LIFE INFLUENCING MAXIMS.

COMFORT TO THE AFFLICTED.

BY HON. HYRUM RICKS, PROBATE JUDGE OF FREMONT COUNTY, IDAHO.

One of old has said, "God is displeased with none except those who will not acknowledge his hand in all things."

This scripture came to me in the middle of the night twenty-five years ago, when I was a boy sixteen years of age, and it has had a deep and lasting effect upon my life ever since. I was born with deformed feet, and like most afflicted persons, I have always been very sensitive. I have often imagined that I was slighted and overlooked when there was no real intention to do me a wrong. I have sensed this fault in myself and have struggled hard all my life to be considerate and forgiving, and overcome it.

On the night above referred to, I went to a Sunday School dance. My young companions were happy and gay; their movements were graceful. The sweet strains of music from the quadrille band thrilled me and quickened every fibre of my sensitive nature. As I looked upon the joyous faces of my young friends, I sensed deeply my affliction and my inability to take any part in the pleasures of the evening. Tears began to roll down my cheeks and before I could regain control of my feelings, a good sister of mature years noticed me, and came to me with kind and sympathetic words. Others joined her. I could not answer their inquiries as to why I wept, I was too full; my sorrow was too deep.

I got out of the hall as soon as I could and hurried home and went to bed, where I lay and wept and prayed for some time. My prayer was soon answered. I had asked the Lord to tell me why I was afflicted. I asked him if I had sinned in my first estate, that I should be required to pass under such a severe affliction in mortality. I soon felt a good, peaceful influence take possession of me, and I knew the Lord had sent me comfort. A still, small voice whispered in my ear, "The Lord is displeased with none except those who will not acknowledge his hand in all things. Your affliction was placed upon you as a check against your impetuous nature. It is for your good and for your salvation." I wish to say to others who sorrow because of their afflictions, be comforted, for the hand of the Lord is in all things for some wise purpose.

HOW TO GET A TESTIMONY.

BY ROBERT ANDRUS, SECRETARY OF THE BINGHAM STAKE M. I. A.

Two passages of scripture have wielded a great influence over my mind, and together they are bringing to me a testimony of the Gospel: the first, "Seek ye first the Kingdom of God and his righteousness," led me to fasting and prayer for a manifestation of the truthfulness of this work—the work of the Lord as established through the instrumentality of the Prophet Joseph Smith, and kept me from doing many wrong things. In my search for a manifestation, I often fasted and prayed, sometimes three days at a time, but each time without result; I failed to receive satisfaction. Time passed on, and I was still unsatisfied and somewhat discouraged, but at length this second passage of scripture fastened itself upon me and has shown me the light: "For whosoever shall do the will of my Father which is in heaven shall know of the

doctrine," etc. I did not look for a manifestation in this way, but I am trying to follow the injunction, and I find that the truth is growing brighter every day.

A SISTER'S SENTIMENT.

BY WILLIAM R. PALMER, MISSIONARY.

A sentiment which my sister wrote in my album has had a great influence on my young life: "Keep your thoughts pure, and your desires aright; you will then do only that which is good." When temptation's traps are set before me, causing my thoughts to stray from the pure and the right, these words often come to my mind with such force as to compel consideration of the course I contemplate.

MINISTERING TO THE AFFLICTED.

Take thou no glory to thyself;
To God alone give all the honor
For whate'er of power he doth on thee
Bestow to heal the sick.
Let thy hands be clean; each heart
As pure as falling snow from
Heaven's hight, or virgin gold
Wherein no dross abides.
Extend thy faith to him from whom
Comes power to bless and heal.
Then shall his heavenly benison
Distil upon thy soul, and each fibre
Of thy being thrill with strength divine.

Salt Lake City. GEORGE W. CROCHERON.

GROUNDWORK FOR GOVERNMENT AND LEADERSHIP.

BY BISHOP CHRISTIAN A. MADSEN.

IV.

CELESTIAL ORDER.

"I will give you the spirit of truth, to abide with you forever, whom the world cannot receive, because it seeth not, neither knoweth him."—*John* 14: 17.

"All things I have heard of my Father, I have made known unto you."—*John* 15: 15.

"Thy will be done on earth, as it is in heaven."—*Lord's Prayer.*

Jesus of Nazareth as the Savior of mankind, informed his fallen and strayed-off brethren and sisters, how God's exalted children practiced celestial law in the presence of the Father, where the Savior descended from; and at the same time, he endowed the humble and obedient with the Holy Spirit, with power to live and act in harmony with celestial conditions, to be joint heirs with the Firstborn, and be brought back to the realms of the eternal parents.

At some of the closing scenes of the Savior's mission to Israel in Palestine, surrounded with his chosen ones, in a mood which we have no description of, and of which we think that only angels and gods take notes; at that grand occasion he spoke these most significant and infinite words: "All things that I have heard of my Father, I have made known unto you." Under the impression of

deepest solemnity, mortal souls will pause, before such utterances, when the Spirit of God will convey even only a small part of its meaning: "All things that I have heard of my Father—I have made known unto you." The Nazarene with his matchless power of inspiration, had made known to his friends how life and existence were carried out and enjoyed under celestial rule, in the presence of the Father and His exalted children. As we understand it: those chosen ones, at that instance, were endowed with knowledge and power from on high, to overcome sin inherited on this earth during the dominion of Lucifer; and on certain conditions, instead of being subjected under the yoke of sin, to be set free, and inclined to love the Father and keep his commandments. Hence, to be taught celestial rule, and have imparted the spiritual gifts and disposition to abide in these teachings, is indeed the power of God unto salvation.

In those marvelous words: "All things that I have heard of my Father, I have made known unto you:" did not, there and then, the Great Master commit to those unto whom he spoke, the groundworks for celestial government and leadership, to be practiced on this globe? But we are not acquainted with, nor has it been made known, that these great and glorious gifts and blessings were at that time, or since, practiced outside of that circle to whom he made them known, and conferred them, in the land of Palestine.

But in giving allowance for the reservation or noncommittal (III. Nephi 26: 11) and by comparison with the above revelation, (John 15:15) still more marvelous are the words of the Savior (III. Nephi 19: 36): "Verily, I say unto you, there is none of them (in Palestine) that have seen so great things as ye have seen, neither have they heard so great things as ye have heard." With such enduring power were these teachings, spiritual gifts and divine authority, administered and received by the remnants of the Nephites, who had come out unscathed from the great tribulations, that during about two centuries afterwards, they continued to practice under celestial government and leadership. But how sparingly have we as yet been favored, or considered worthy, to know about it in our time; since a special injunction was given that it should not be made known to the people. (III. Nephi 26: 11.)

There are, however, some faint resonances vibrating between

the lines of the historic records, (III. Nephi 26: 19, 20, 21; IV. Nephi 1, 2, 3, and from 12 to 17) in regard to past, present and future celestial government, as glimpses of divine government and leadership.

As one instance, I can imagine the writer, Brother W. W. Phelps, in the Latter-day Saints hymn book, page 79, sitting under the voice of the prophet listening, while the latter unfolded to him in prophetic vision the glory of Zion, and how lives were lived under the prophet Enoch's dispensation, "where they shunned the power of Satan, and observerd celestial laws:"

> "Where the righteous, being perfect,
> Walked with God in streets of gold.
> Then their faith and works were perfect,
> Lo! they followed their great head."

But how carefully in aftertime, and for good reasons, have these things been hidden, (III. Nephi, 26: 18.) The Apostle Paul also said about having been carried into heavenly visions: he saw things which it was not lawful for him to convey to others, or speak about. Why? Perhaps, in accordance with a well established system of teaching, that it would be improper to introduce students to a class exercise with which they were not familiar and upon which they were not prepared.

And when "the power of heaven," (celestial order?) shall come down, and I (the Savior) also will be in the midst. (III. Nephi 21: 25.) He expounded all things to them, both great and small. (26: 1-4.) And then shall the greater things be made manifest. (III. Nephi 26: 9, 18; 28: 13-15.

Thus we find in the Book of Mormon, some of the most precious glimpses of divine information in government and leadership which to our knowledge have ever been given through the great and leading Prophet of the latter days, Joseph Smith.

But what exceeding precautions have been used, that those most advanced measures in celestial government, should not be committed untimely to the present generation! It appears in III. Nephi 26: 9-11, and in the Doctrine and Covenants, page 282: 17, 18; and page 378: 4-6, and from 9 to 13, concerning the events predicted to come to pass in our days, that as yet, we were not

prepared and qualified for a fullness of information and practice in the celestial order. Nevertheless, we know through divine revelation that those great events are right at our doors, and that it is therefore of greatest moment for students in celestial developments to purify themselves, and reach out after these pearls of great price, which are to be found within the divine educational system given in these latter days, and brought out as preparatory study and practice, for the benefit of heirs to celestial exaltation. (Book of Doctrine and Covenants, Sections 49, 51, 70, 72, 78, 82, 85, 92, 96, 104, 105.)

When the entire holy records of this continent shall be revealed, in letter and in spirit, believed to include the most advanced practice in government and leadership, both during the anti-diluvian period, and about two centuries of the Nephite era, we are assured that advanced practices in celestial order will be inaugurated on our globe.

That same abounding friendship which Christ bestowed upon his chosen ones (John 15: 15), undoubtedly he will again (if not already done) bestow upon his friends of this last dispensation, and be revealed through his prophet; and God's people will be introduced into such divine practices, as we are now prophetically looking forward to, and preparing for; even the highest groundworks for divine government, in this the fullness of times. It will be when the people of God shall prove themselves worthy and ready for such eternal blessings, being able to open the celestial gate to the presence of the Father, (Doctrine and Covenants page 282: 21.) and be kings and priests, and queens, and priestesses to the Most High. (Rev. John 1-6, 5-10, 20-26.) May then the will of the Father be done on earth as it is done in heaven, under the celestial order of the government of God.

"HEARTS OF OAK."

BY SARAH E. PEARSON.

There's a theme, a stirring story from the annals of the past;
There's a record sheds a glory with a lustre born to last;
There's a banner floats triumphant just beneath Old Glory's wave
Which commemorates the advent of the wise, and true, and brave.
There are aged men and matrons whom our heart of hearts revere,
Whose valor wins our sympathy, whose struggles force a tear.
Do you ask why Utah's patriot sons wake echoes with their cheers?
'Tis in honor of those valient ones, the noble Pioneers.

As the Pilgrim Fathers wandered o'er the surging, pathless deep,
Where the mystic waters thundered round their barks with angry sweep,
Calmly braving unknown perils, God-wrought destiny to fill,
Trusting Him whose voice commanded to the waters, "Hist! be still,"
So these modern Pilgrim Fathers set their faces toward the west—
Slowly toiled o'er trackless prairies to the promised land of rest;
Braved the terrors of the desert, fierce wild beasts and savage men,
Swam the rivers, stemmed the torrents rushing down the mountain glen;

Thinned by sickness, worn by hunger, clad in rags and spent with toil,
Hoping still to find a refuge on Columbia's sacred soil.
Hark! the trumpet calls to duty, and the flower of the band
March to plant Columbia's standard on the borders of our land.
With a hurried tearful blessing on the heads of womankind,
Aged sires and little children, whom, perforce, they leave behind
In the middle of the desert, in the howling wilderness,—
In the hands of Him who watches tenderly the fatherless.
Where the bleak, majestic Rockies rear their pinnacles and crests;
Where the eagle in his eyrie builds his savage mate a nest;
Where perennial snows gleam whitely at the base of frowning cliffs;
And gaunt, hungry wolves howl nightly from their caverns, cairns, and rifts;
In the wild and rugged grandeur of the pathless mountain steeps,
Toil they on in hope and courage with a faith that never sleeps.
Summer suns beat fierce upon them, wintry blasts around them blow,
Bruised and wounded feet leave imprints of their blood upon the snow,

Wayside graves strewn thick behind them mark the thorny path they trod;
Yet their venerated Leader counsels patient trust in God.
Lo! from Emigration's summits spreads a panorama grand—
Tired eyes with rapture kindle as they view the promised land,
Glist'ning lake, and mountain brooklet sparkling onward clear and cold,
Broad and level valleys covered with a dress of grey and gold.
Briar-roses, reeds, and rushes mark the spot where water lies,
Sego lilies, crimson-hearted lift their waxen chalices;
Circling mountains, softly purple, pierce the overhanging blue—
Truly "distance lent enchantment" to this most entrancing view.
Sagebrush, greasewood, squawbush meet them, snakes and lizards too, perchance,
Myriad crickets rise to greet them as they make their first advance;
Virgin soil for centuries hardened, baked and seamed 'neath storm and sun,
Bode a siege against starvation, toils and trials just begun.
All the native pluck and courage of their Puritan descent
Need they now to stem the tidewave of a deadly discontent.
All the virtues that distinguish bravest sons of Freedom's nation,
Need they now to win existence mid this desert desolation.
All the prescient grace and wisdom, patient fortitude and faith,
Need they now to fight the battle, and to fail means certain death.
Did they fail? ask hundred thousand hardy sons of patient toil
Who now yearly gain subsistence from our mines, and mills and soil;
View the smiling fields of plenty, homes of luxury and taste—
Who first made the desert blossom, who subdued the dreary waste?
Fed and taught the savage natives, built the churches, schools and homes,
Raised the glorious flag of freedom over Utah's highest domes?
Did they fail? behold your answer in this demonstration gay;
Fifty years of noble effort culminates in this display.
Hail! to Utah and her founders—let the joyous anthems rise
In a song of praise triumphant, paeans reaching to the skies;
Hail to Utah's institutions, to her glorious commonwealth;
To her peaceful valleys teeming, full of happiness and health.
Hail, all hail to Freedom's banner, under whose protecting name,
The oppressed of every nation common brotherhood may claim.
May its glory long wave o'er us, may God's blessing go before us,
Rise and swell the thrilling chorus *home and freedom* IN HIS NAME.

EDITOR'S TABLE.

TALKS TO THE YOUNG MEN.

FRUITS OF THE SPIRIT.

BY THE SENIOR EDITOR.

The most needful inspiration for young men is the Spirit of God. All your efforts, brethren, should be directed towards the possession and the inculcation of the spirit of the Gospel which is true knowledge. True knowledge bears the right kind of fruit; but knowledge alone does not, for many men have knowledge enough to be saints, but instead are wicked sinners. Lucifer himself knows the truth, he possesses knowledge, but he lacks the essential principle with it—the spirit of truth. He is devoid of the spirit although he has the knowledge, and, for that reason, he remains the fallen Son of the Morning.

Of what use is it that we know the truth, if we lack its spirit? Our knowledge, in this event, becomes a condemnation to us, failing to bear fruit. It is not sufficient that we know the truth, but we must be humble and with this knowlege possess the spirit to actuate us to good deeds. Baptism, as well as all other outward ordinances, without the spirit accompanying, is useless. We remain but baptized sinners.

It is the duty of the young men of Israel to seek first the

Kingdom of God and his righteousness, and leave other things to follow; to seek the spirit of truth so as to possess the knowledge of God, which giveth them a desire for purity, light, truth; and a spirit to despise evil and to turn away from all that is not of God.

Do you wish to know the difference between the fruits of the spirit of the world and of the Spirit of God? Turn to the fifth chapter of the Galatians, 16-24:

This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh.

For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to the other; so that ye cannot do the things that ye would.

But if ye be led of the Spirit, ye are not under the law.

Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness,

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

But the fruit of the Spirit is love, joy, peace; longsuffering, gentleness, goodness, faith,

Meekness, temperance; against such there is no law.

And they that are Christ's have crucified the flesh with the affections and lusts.

Learn to repeat this precious scripture, burn it into your souls, let it be engraven upon your hearts. Here we have a key by which we may determine what is of God and what is not. It is a plain dividing line between light and darkness. Here is essential Gospel which you should discern in yourselves. Keep on the right side, keep pure, crucify the flesh, deny the appetites, and say to them as Christ said to the tempter: "Get thee behind me, Satan." He who enjoys the Spirit may have power to do this. That, too, is the practical, work-a-day way in which to learn self-government which is a primary essential to a Latter-day Saint, for he who learns to govern himself, we are told, is greater than the ruler of a nation.

Ask yourselves daily, brethren, if your knowledge is bearing the right kind of fruit, the fruit of the Spirit of God.

THE RECENT IMPROVEMENT CONFERENCE.

The recent conference of the Mutual Improvement Associations demonstrated that the work is making progress; it brought forth, too, several important matters for the consideration of the young men engaged in this great work.

In the first place the report of the secretary of the Y. M. M. I. Associations showed an increase both in the number of associations and the number of members which now total upwards of thirty thousand. There were sixteen more associations than at the last report, making the total number now five hundred and thirty-five: the exact number of members is twenty-nine thousand and forty-nine, an increase of two thousand two hundred and twenty. The members of the association who are upon missions now number one thousand two hundred and thirty-eight. The meetings held, the public lectures, the conferences and special meetings, all show a commendable increase. Taking, then, the actual work accomplished in home preparations, in missionaay labor and in other local efforts in the associations, there is much cause for rejoicing at the progress made; though it was clearly demonstrated that renewed diligence must be exercised the coming year if the associations are to hold their own. Some apprehension was expressed that we might not be able to do this, but generally a hopeful view was taken, if the officers will do their full duty, and this they must,—there is no time for neglect.

Aside from these statistical observations, some very important matters of doctrine were presented to the young men. Two of the greatest moment were, first, the subject of tithing; and secondly, the instilling of a more spiritual feeling into the exer-

cises of the associations, fear having been expressed that their rendition was becoming stereotyped and void of the Spirit.

On the subject of tithing President Lorenzo Snow, who, the day previous to the opening of the conference, had returned with his company from an old-fashioned tour of the settlements south, delivered the word of the Lord to the young people on the necessity of obeying the law of tithing. He said it was neglected to an alarming extent among the people, and this condition was displeasing in the sight of the Lord, and if persisted in by the Saints might deprive them of a right to an inheritance in Zion—it would not be a land of Zion unto them. President Snow spoke at three different times upon this all important subject, followed by many of the leading brethren. Their remarks are more fully related in the minutes of the conference published in this and the August number of the ERA. On Tuesday afternoon he seemed to realize keenly the heavy burden resting upon him, and after he had impressively addressed the officers of the young men upon this subject, Elder B. H. Roberts was led to offer the following resolution which was adopted by those who were present: "We accept the doctrine of tithing as now presented by President Snow as the present word and will of the Lord unto us, and we do accept it with all our hearts, we will ourselves observe it, and we will do all in our power to get the Latter-day Saints to do likewise."

The brethren who were present arose to their feet and clearly and distinctly, as well as unanimously, shouted "Aye," as with one voice, upon its adoption.

Then it was that the venerable President immediately arose and said: "The God of our Fathers, Abraham, Isaac and Jacob, bless you. Every man who is here, who has made this promise will be saved in the Celestial Kingdom. God bless you. Amen."

Not a person in the large congregation, the cream of the young men of Zion, but felt the solemnity of the occasion, and was thrilled with the significance of the glorious promise. Many expressed themselves afterwards that such a blessing from the mouth-piece of God was worth every sacrifice that could be made. Let it prove a stimulant to the young men to righteous living, and an incentive to diligent performance of duty.

Upon the second subject, President Smith particularly dwelt

in his impressive remarks on Sunday afternoon. He urged the young people to commit to memory the instructions concerning the fruits of the Spirit as set forth by Paul in his epistle to the Galatians, fifth chapter. He showed the necessity for complying with the requirements of the Lord in order that our knowledge may bear the proper fruit. This should be impressed in the exercises of the associations.

Owing to his duties in preparing for Congress, Elder B. H. Roberts withdrew from the editorial department of the ERA, though not from being a regular contributor to it, and announced that Elder Edward H. Anderson would succeed him. All our readers will regret the necessity for the severance of Elder Roberts from this work. He was practically the founder of the magazine, and has made it a power for good among the youth of Zion. He loved the work, looked upon the ERA as his child, and does not withdraw from its immediate care without feelings of sorrowful longing. His soul would be full, however, if he could read the mutual sentiments in the hearts of the youth of Israel. Many good words were expressed for our magazine, and it was urged upon all to see that the subscriptions were renewed promptly and increased for the third volume, the most critical period of its existence, the test of its life.

It appeared from the treasurer's report that $1,845 had been collected on the Improvement Fund, an increase of $180 over last year. When we remember that the fund was reduced from fifty to twenty-five cents, it is pleasant to note that more than twice as many contributed this year as last. Still there is room for improvement, for only seven thousand three hundred and eighty paid their due, out of an enrollment of nearly thirty thousand.

Some attention, too, was given to the missionary labors among the young people, and after a free discussion, the detail of this branch was left with the General Board, and it is probable that a new system will be inaugurated in this important department of our work. The new manual was also discussed and the plan explained.

A pleasant and patriotic diversion, was the visit of Rear-Admiral W. S. Schley, the hero of Santiago Bay, accompanied by Senator Manderson, to the afternoon Sunday services. They were

received with patriotic music, the ten thousand people arising as they entered, waving flags and handkerchiefs. Both the visitors spoke feelingly of their treatment by the people of Utah, and seemed much impressed with what they saw and heard.

Every person who partook of the hospitality and spirit of fraternity manifest in the Monday evening reception and Tuesday evening banquet spoke in high terms of the power for social good engendered in them. On the whole the conference was a grand success and will inspire new zeal in the growing cause which may the Lord God richly bless.

NOTES.

Wendell Phillips said: "At the outset of life I asked God that whenever a thing was wrong it might have no power of temptation over me, and that whenever a thing was right it might take no courage to do it. And from that day to this, whenever I have known a thing to be wrong, it has been no temptation; and whenever I have known a thing to be right, it has taken no courage to do it." This prayer is worthy to be made by every soul.

"A sort of universal genius or one who is equally or indifferently turned toward several different professions and arts is not likely to excel in any: although there may be some few exceptions, yet in general it holds, that when the bent of the mind is wholly directed towards some one object, exclusive in a manner of others, there is the fairest prospect of eminence in that, whatever it be. The rays must converge to a point, in order to glow intensely."—Dr. Hugh Blair.

Do not despise, either in manner or in fact, any human being. Learn all you can from everyone, and remember that your own weak points are just as weak as anybody's.

And above all, be good-humored and keep your temper. Anger is weakness of fatuous folly. And don't imitate the weaknesses of great

men under the mistaken impression that they are the causes of greatness. A great man with great whiskers is a great man in spite of great whiskers.—From "Aphorisms for Young Men."

It is not the best things—that is, the things which we call best—that make men, it is not pleasant things, it is not the calm experiences of life; it is life's rugged experiences, its tempests, its trials. The discipline of life is here good and there evil, here trouble and there joy, here rudeness and there smoothness, one working with the other; and the alternations of the one and the other which necessitate adaptations constitute a part of that education which makes man a man, in distinction from an animal. The successful man invariably bears on his brow the marks of the struggles which he has had to undergo; and by his dignified calmness in the presence of a calamity is the outward evidence of the effect of those struggles upon his nature.

Rear-Admiral George Dewey was officially notified by cable on March 3d that Congress had made him Admiral of the United States Navy. The title signifies a great deal more than most people suppose. It makes him rank relatively higher than any officer in the United States army, not excepting General Miles. There have been only two other full Admirals in the United States navy—David Glascoe Farragut and David Dixon Porter. Farragut was made Admiral on December 21, 1864, and on his death, in 1870, Porter became Admiral, the office dying with him in 1891. Dewey has made the jump from Commodore to Admiral in ten months. Both Farragut and Porter received an annual salary of $13,000. Admiral Dewey would have been retired by age limit in December next, but by the terms of the new law his active service is extended ten years. He holds the office for life and the grade will die with him.

Dr. William Arnot: "The kingdoms of the world in these days prosper or fail as they honor or despise God's word. Show me the land where the Bible is degraded and interdicted, and I will show you a land whose history is written in blood and tears; show me a land where the Bible is valued and spread, and I will show you a country prosperous and free. Number the nations over one by one, and see where property is valuable and life secure; mark the places where you would like to invest your means and educate your family; you will shun some of the sunniest climes of earth as if they lay under a polar night, because the light of the truth has been taken from their sky. Traverse the world in search of merely human good, seeking but an earthly home, and your tent, like Abraham's, will certainly be pitched at 'the place of the altar.' The map of the world is sufficient evidence that God is and that he has revealed his will to men."

IN LIGHTER MOOD.

"I resolved to save up a little money for a rainy day. That afternoon I placed a ten-dollar note safely away, and—the next day it rained."

* * *

"How many of these sheep got out of here?" asked the angry farmer.

"I don't know," replied the new hired man, rubbing his eyes. "After I watched five or six of 'em jump over the fence I seemed to lose the count. That always puts me to sleep."

* * *

A girl who had been very clever at college came home the other day and said to her mother:

"Mother, I've graduated; but now I must inform myself in psychology, philology, bibli—"

"Just wait a minute," said the mother. "I have arranged for you a thorough course in roastology, boilology, stitchology, darnology, patchology and general domesticology. Now get on your apron and pluck that chicken."

* * *

A BOY'S ESSAY ON CORNS.

Corns are of two kinds—vegetable and animal. Vegetable corn grows in rows; animal corn grows on toes. There is the unicorn, capricorn, corn dodger, field corn, and the corn that you feel the most. It is said, we believe, that gophers like corn; but persons having corns do not like to "go fur"—if they can help it. Corns have kernels, and some colonels have corns. Vegetable corn grows on ears, but animal corns grow on the feet. Folks that have corns sometimes send for a doctor, and if the doctor is corned, it would be better if they had not sent for him. The doctor says that corns are produced by tight boots and shoes, which is probably the reason why when a man is tight they say he is corned. If a farmer manages well, he gets a good deal of corn on an acre, but we know of a farmer that has one corn that makes the biggest acher on his farm. Another kind of corn is the dodger. The way it is made is very simple, and is as follows—that is if you want to know: You go along the street and meet a man that you know has a corn, and a rough character, then you step on the toe that has the corn on it, and see if you don't have occasion to dodge. In that way you find out what corn dodger is.

OUR WORK.

THE ANNUAL CONFERENCE OF THE YOUNG MEN'S AND YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATIONS.

The general annual conference of the Y. M. M. I. A., which closed on May 30th, was an occasion of much instruction to the young people of Zion. It was an encouraging gathering, for in every department progress was evident.

There were thirty-five stakes represented out of forty. In the conjoint meetings on Sunday, 28th, there was an earnest feeling and a spirit of eagerness to obtain the Spirit of the Lord, and the key note to further progress. These both came. The need of the Spirit of God and how it could be obtained, were shown by President Joseph F. Smith. The word of the Lord to the young from President Snow on the payment of tithing was given and is the key note to our progress the coming year. If the young men will observe this law, they will both have progress and receive the spirit so essential to make the associations thrifty—to show forth the fruits of the Gospel.

The meetings were well attended; the business transacted was satisfactory and important, and showed a live interest in association work. The entertainment and the banquet on Monday and Tuesday evenings were all that could be desired, and were fruitful of much good feeling and sociability. A summary of the business transacted shows:

That more than twice as many members paid Improvement Fund dues this year than last. The time for collection remains the same: the first week in December and the first week in February.

That a new course of study is being prepared, on the early portion of

the "Dispensation of the Fulness of Times," for the season of 1899-1900. The associations were urged to take up this new manual which was adopted by the conference, and promptly place it in the hands of the members.

That the missionary labors were bearing good results, but that in all probability some change would be made, reducing the number of missionaries. The subject was left with the General Board, after receiving a thorough discussion.

That the ERA was prosperous and would be sure of sufficient support this year. The officers were urged to continue their aid. Every officer should subscribe and make it a point to get one subscriber who is not an officer. In this way success would be insured for the next year —the most critical in its history.

That a change was necessary in the ERA editorial department, Elder Roberts having to devote his time to Congress. Elder E. H. Anderson was presented as his successor.

Following is a brief synopsis of the minutes:

SUNDAY MORNING, MAY 28TH, 1899, TABERNACLE.

President Lorenzo Snow called the conference to order, and the M. I. A. choir sang the hymn on page 212, after which prayer was offered by Apostle John Henry Smith.

The choir again sang on page 257.

President Lorenzo Snow then addressed the congregation as follows:

Young men and young ladies of the Mutual Improvement Associations; my Brethren and Sisters.

I expect to occupy but a short time this morning. I shall be dependent upon the exercise of your faith and prayers for what I shall say. I wish to speak so loudly that every one of the audience will hear me.

I feel thankful for this opportunity of addressing you. I feel that I am addressing associations that are accomplishing a great deal of good. In reflection upon the past I know that you have done a great deal of good, but in looking into the future I can see that you will do a great deal more. All that is necessary to do this is simply to depend upon the Lord and his aid and assistance. Whatever you may undertake for the furtherance of the interests of Zion, you must depend upon the Lord for its success.

I have just returned from a journey to the south, having been absent eleven days. I made twenty-four addresses to the people and held twenty-six meetings. There were about twenty brethren and sisters

with me. The Lord blessed us very much. All the brethren and sisters who accompanied me said that they never enjoyed the Spirit of the Lord more than they did during this visit. We have returned feeling well.

Now, that this conference may be very useful and beneficial to each of us, and that this may be a little better conference than we have ever had before, let us be united and exercise our faith, for it depends upon ourselves. The last conference should always be the best that has ever been held. Each last day or each last week should be the best that we have ever experienced, that is, we should advance ourselves a little every day, in knowledge and wisdom, and in the ability to accomplish good. As we grow older we should live nearer the Lord each following day.

The opportunities that are afforded the members of the Mutual Improvement Associations are indeed wonderful. They have the advantage of the Spirit of God to assist them when they arise to address their brethren and sisters in their meetings. The Spirit of the Lord and even the spirit of revelation may sometimes rest upon you to such a degree that you will never sit down until you have accomplished some great good if you will but make one prayer before hand, and that is this: Ask the Lord that you may say something during your remarks that will be beneficial to those whom you address. Never mind whether it will be something that will add to your own glory or not, but simply bear in mind that you are called upon to address the audience and that they desire to receive something that will benefit them. This can only come from the Lord. Do not worry as to whether you will have the assistance of oratory or not that those who hear you may say you spoke beautifully. Do not mind about that at all, but remove every selfishness that may be in your mind that the Lord may dictate unto you something that will be of benefit to the people. Now, do this, and when you arise before an audience you will never sit down until you have done somebody in that audience some good. I know this from my own experience.

What a great opportunity the brethren and sister of the Mutual Improvement Associations have! The blessings of the Almighty will be poured out upon you. You have already accomplished a great deal in Zion, but in the future the blessings of the Lord will increase upon you, and those who address you in your meetings will be more greatly endowed with the Spirit of the Lord than they have been in the past.

There are many important things that we have to do and to take into consideration. Some things we have sadly neglected in the past and it will be necessary to present these things unto you. We must arouse the people who gather in these meetings, to the necessity of taking hold and fulfilling those things that have been neglected.

Well now, God bless you, brethren and sisters, and may he bless those who shall address you that this may be a grand and a glorious conference. This is our privilege and may the Lord grant it, in the name of Jesus. Amen.

President Elmina S. Taylor delivered a short address of welcome and congratulation.

Mrs. Ann Cook reported the condition of the Bear Lake Stake which was flourishing, as far as the young ladies were concerned.

A sweet solo, "Glory to God," was sung by Miss Bessie Edmunds.

Reports of the mutual improvement work in their several stakes were then given by Superintendents Oleen N. Stohl, of Box Elder; George Christensen, of Sanpete; Mrs. Vogel, of the Utah Stake, and Superintendent John L. Herrick of the Weber Stake. Each report indicated rapid growth in association affairs.

Maria Young Dougall, of the General Board of the Y. L. M. I. A., addressed the congregation expressing her thankfulness for the progress manifest in the ranks of the young people.

Apostle F. M. Lyman spoke:

The growth of mutual improvement is desirable and will be plainer in the future than it has been in the past, and we shall see the present generation of young men and young women so established and settled in their faith in the Gospel that it will tell throughout the Church. It will tell in a very positive manner in the growth of the Church abroad and it will be seen in society at home. It will be noticed in individuals and in the community, and will influence the work of the Lord; it will influence this Church so that it will be distinct and remarkable for the morality and the purity and the devotion that the people will manifest in the work of God. This generation, who may be looked upon as laying the foundation or being the beginners in the cause of mutual improvement, will be remembered in the various wards and stakes of Zion as the founders of a system of mutual improvement that will continue throughout all time. There shall never be a time while we tabernacle in the flesh but what the work of mutual improvement will be needed, will be necessary, and we shall become more efficient; and the training in the religion classes, in the Sunday Schools, all tend to prepare us for our work of mutual improvement. It is pleasing and quite fitting, I believe, that President Snow, our prophet, should stand at our head. We should listen to him, and should be worthy of our file leader, that his example and the inspiration of the Almighty that moves him every day of his life should also rest upon us, brethren and sisters, that we too may be workers as he is a worker, for the object of this great cause in which we are engaged

the work for the salvation of the souls of men, living and dead. It was so beautifully presented to us, while at Nephi, by President Joseph F. Smith, that the greatest work, and the whole object of the revelation of the Gospel to men is the salvation of mankind, to save the living and to redeem and save the dead. Every principle, every requirement, and every commandment, that the Lord has revealed is for the accomplishment of this work. That is what we live for. We do not live simply for enjoyment or to occupy our time in some certain direction to amuse or be pleasant to us in this life, but for the salvation and redemption of the children of God. This is the reason that the Gospel has been revealed, and it is the object of every principle, the object for which we labor, for which we teach, and set examples, and study, and pray, and are devoted; and the reason why the Spirit of the Lord is poured out upon us that we may be qualified to make our lives useful that we should be as an open book; that what we say and do shall tend to establish and sow in the hearts of mankind a love for each other and the love of God and of the Savior. We should try to walk in the footsteps of the Savior who, living all his life without sin, it is recorded, was made perfect by the things he suffered. He endured more than any other man who ever lived, and is the captain of our salvation; and should be to us and to all mankind a pattern after whom we may profitably follow, that we may live as he lived and teach as he taught, and honor the Lord and do his will, having no will or choice of our own but doing the will of God. This I understand to be the object of mutual improvement and of all other branches that have been established as helps in government, helps in development, and in the salvation of the children of men.

I pray that the spirit of the Lord may be upon President Snow, and his assistants and upon our Sister Taylor and her associates and all who are gathered here today, that our labors in the cause of mutual improvement may never cease, that we may never weary and never be discouraged because the advancement may be slow, but as was said here just now: without knowing it many of the young people are being brought into the spirit of the Gospel and they will find presently that they will be established in the faith of the Gospel so that they will never be moved.

I fell to bless you my brethren and sisters who have gathered here on this occasion, and pray that the spirit of the Lord may fill your souls and that we may unitedly continue. Possibly many of us may continue to labor until the coming of the Son of Man, until the announcement shall be made that the Son of God cometh, and the people will be prepared to meet him. There will be a people who will be prepared to meet him, and those who will not be prepared will be sorrowful because they have

wasted their opportunities, and their souls are not called saved. May God preserve us in truth and establish us most thoroughly, I humbly ask in the name of Jesus. Amen.

The chorus sang the hymn on page 165.

Brother John R. Winder offered the benediction.

AFTERNOON SESSION, 2 O'CLOCK, TABERNACLE.

The building was filled above and below.

Admiral Schley, preceded by Governor Wells and accompanied by Mrs. Schley and by Senator and Mrs. Manderson and the escorting party, entered the south door. The audience rose and the great organ immediately thundered forth in power and brilliance, the well known notes of the "Star Spangled Banner." All the congregation joined with the choir in singing the first and fourth stanzas of the national anthem.

The congregation was called to order by President Joseph F. Smith.

The choir sang, with fine effect, the anthem of the hallelujah chorus:

"The Lord God Omnipotent reigneth."

Prayer was offered by Elder Charles W. Penrose.

The choir sang:

"Noble Chief, thee we hail!"

This was followed by an address by Dr. James E. Talmage in which he stated that we are associated with a work to which there can be no end. What is not possible to that which goes on forever, to that which is stamped with power of eternal improvement? I have heard many doctrines of the perfection to which God has attained; but that perfection to which he has attained and that to which he invites his children is that of perpetual progress. We need to purify our ideals and to know what true greatness is. Every son of God may be great and there is but one kind of greatness recognized of God, and that is goodness?

We do well to honor the great; but we should understand that greatness consists in doing one's duty in whatever line we are called to labor, whether in the thorny paths of war or in the quiet vocations of peace.

In every good act, in every kind word, we can recognize the supremely grand. To improve we must have some ideals; and I think that the hope of eternal growth is an ideal sufficient to inspire any soul with the hope of greatness.

At the conclusion of this address, Col. John R. Winder escorted Admiral Schley and Senator Manderson up the centre of the aisle to the upper stand. Here introductions to President Snow, President Joseph F.

Smith and others followed. Stepping forward, Col. Winder said: "I have the honor to introduce Admiral Schley."

A ripple deepening into a volley of applause followed this announcement as the admiral came forward.

ABMIRAL SCHLEY'S ADDRESS.

Then the admiral, whose calm face was flushed now, at the unexpected ovation accorded him, said:

"My Friends: Next to living in the love of God is that of living in the love of his people. This is the first time in my life that I have ever been in the interior of this great empire of ours, and I have abundant proof and reason now to understand how it is that we have grown into such a mighty nation.

"I believe that the fundamental principles underlying that rule of confidence upon which the republic is built has been the respect and love for its women. It has been their purity and beauty of life and their strong characters that have made us the great and strong nation that we are. As we say in our profession, the man who serves behind the guns best is the man who has the best woman serving behind him. (Applause.)

"I thank you very much for this very cordial welcome which you have extended to me, and it is all the more acceptable when I feel that it is intended for the great service that I represent, a service that has always been dignified with honor in shielding the nation's glory; that has always stood for the highest honor of its people and for their best and safest interests. It has been their doings largely which has made our flag a little bit more beautiful, that has made us a little bit more proud of being Americans.

"In the war through which we have just passed, I think it has been worth all the blood that has been shed and all the money that has been spent to have learned our own power and to have taught it to other people. (Applause.) Another impressive lesson has been that the lines which divided us heretofore have all been obliterated, and in the war just ended the North and the South, the East and the West, have stood in that brotherhood and in that readiness to die for the best flag in the world, supported and protected by the best people, because they believe in God and God's presence in everything."

Senator Manderson was then introduced and said:

"This is a holy day. When the lightning flashed and the thunders rolled about Mt. Sinai, the command came from the great Creator, Remember the Sabbath Day to keep it holy. This is a holy place. The early settlers of this great valley builded this tabernacle to the worship

of Almighty God, a building better fitted perhaps for the purposes for which it was erected than any other where people gather to worship. (Applause.)

"Is there desecration of this holy day? Is there disregard for the privileges of this sacred place that you gather here to pay tribute to courage, to love of country and to love of man? Our God, our country and our home, makes a creed to which every American citizen can bend the knee.

"When the distinguished sailor who stands before you agreed in acquiescence with my invitation to come out west of the Missouri river and see for the first time the great States and look into the faces of its magnificent people, he did not conceive, nor did I conceive, that there should come to him upon every step of his journey that loud acclaim that shows recognition of his valor and love for him (applause), and in paying this tribute to him, he is too modest a man, he has too keen an appreciation of all that it implies to take it to himself. In paying your meed of tribute and praise to him, as he says, you recognize the great service to which he belongs, (applause;) that navy of the Republic that won renown before the birth of this great nation; that added to it in conflict with foreign power and that under Farragut and Porter, the teachings of this man added fresh glory to the flag of the Republic. (Applause.)

"But you pay tribute not only to him, but you pay tribute to that other branch of the service that upholds our flag in honor and has never permitted it to sink to the ground in disgrace. And you recognize, citizens of Utah, you who are proud to belong to this youngest, but one of the brightest stars in our galaxy, you pay tribute to your sons who, on an island in distant seas, add new glory to America, and will make the name of every member of the Utah Artillery a name to inscribe upon monuments and live in history.

"But above all, in this tribute to Admiral Schley you pay tribute to American institutions and to this great Republic. You teach in it to your youths patriotic ardor and love of country, and when you have successfully taught that lesson, when you have taught those lessons that lead to good citizenship, you have taught a true and perfect religion that pays tribute to God, to country and to home."

Upon leaving, the admiral good naturedly shook hands with many persons along the line, the whole audience arising again as he left the building.

Secretary Thomas Hull read the statistical reports of the associations for the past year. The report of the Young Men's Associations will appear later in the ERA.

Heber S. Goddard sang, "It is Enough."

President Joseph F. Smith delivered an appeal to the youth of Zion asking them to seek the Spirit of God, in their lives, in their associations, and showing how this could be done. He quoted the 5th chapter of Galatians, and asked the young people to learn this passage of scripture and put it into practice in so far as pertained to the obtaining of the Spirit of God to be their guide.

Mrs. Mary Romney Ross sang: "Jesus Lover of My Soul."

Mrs. May Booth Talmage addressed the congregation.

The choir and congregation sang: "We Thank Thee, O God, for a Prophet," and Elder B. H. Roberts pronounced the closing prayer.

EVENING SESSION, 7:30 O'CLOCK, TABERNACLE.

Called to order by President Joseph F. Smith; the Ladies' M. I. A., chorus sang a selection entitled "Roses and Lillies.

Prayer was offered by Sister Mary A. Freeze.

"See the Young Eagle Soar," was sung by the Ladies' chorus.

Miss Emily Caldwell, a member of the Salt Lake Board of Aids, was the first speaker, giving an instructive address on "Humility versus Pride."

A tenor solo: "By the Waters of Babylon," was rendered by Elder George D. Pyper.

Elder Matthias F. Cowley, of the quorum of Apostles, next addressed the large audience. The chief object and interest in mutual improvement work, as had in the mind of President Brigham Young in first establishing the associations, was the study of the Gospel, not only in the letter but in the spirit of it as well. Programs, the speaker said, should not be perfunctorily gone through with by those taking part in them, but the Spirit of the Lord should be sought for and everything done under its influence and direction.

To learn "that God has spoken in these latter days" and to learn the power and workings of the Holy Spirit, were truths of more importance for the young people to learn in their mutual labors than to acquire a knowledge of the dead letter of the word alone. Keeping this in view the young people would become qualified to carry the Gospel to the nations of the earth with power and intelligence.

Elder B. H. Roberts, reviewed the phenomenal progress made by the mutual improvement work since its inception. The report of the work done in the associations cannot but be gratifying to all who are interested in the work of God. With associations in far off Syria, the Philippines, in Europe, in the Eastern, Southern and Northren States, its influence was fast circling the entire globe.

The first object of the mutual work was the salvation of the youth of Zion, and secondarily the salvation of the whole human family through their efforts.

A few closing remarks were made by President Joseph F. Smith, and the Ladies' Chorus sang: "Lord, Thou Wilt Hear Me When I Pray," and the meeting adjourned till Monday morning to meet in the Assembly Hall. Benediction was offered by Sister Elmina S. Taylor.

(TO BE CONTINUED IN THE AUGUST NUMBER.)

SUMMER LECTURES.

In Davis Stake, Superintendent W. O. Lee and his aids in Mutual Improvement have made appointments for the third Sunday in each month until September 17th, for every Ward in the Stake. Missionaries will speak at 2 o'clock p. m. on subjects of their own choice. They are, however, instructed to make a specialty and thorough study of some particular topic, some principle of the Gospel, or the life of some of the ancient or modern apostles. It is the way the Davis Stake officers have adopted of keeping themselves alive in Mutual Improvement work for the summer months, and is worthy of consideration.

EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

May 20th, 1899: Admiral Dewey sails from Manila for the United States. * * * Word is just received at Victoria, British Columbia, that the main portion of Dawson City, in the Klondike region was destroyed by fire on April 26th, causing a loss of $4,000,000.

23rd: At the meeting of the National Congregational Home Missionary Society, which is in annual session at Hartford, Conn., the Rev. Clarence T. Brown, of Salt Lake reports conditions of missionary work in Utah. Among other things he says:

"Christian work in the rural districts of Utah was said to have some points of likeness to work in the foreign fields," said Mr. Brown. "It is like it in this respect at least, that only after a long period can we expect to have sufficient numbers in an agricultural community to make an ordinary church. No doubt the very best medicine for Mormonism would be an active and attractive Christian church in each community, but it is extremely difficult to give them this concrete illustration of what evangelical Christianity can do, because there are so few Gentile Christians, and so few Mormon converts that it is very hard to form churches of any considerable numbers, and it does take more or less quantity as well as quality to make an attractive church."

He also says:

"There is a work for the law to accomplish, and for the public schools, and the press, but the leaven that really is to change the inmost evil of it all must be the pure gospel."

24th: Assistant Secretary of the Treasury Taylor, announced this afternoon that he had selected as the site on which to locate the new public building at Salt Lake, the lot on the corner of Main and Market streets, commonly known as the Walker site.

27th: President Lorenzo Snow and party arrived in Salt Lake City from their trip to St. George, in excellent health and spirits.

28th: The third General Conference of Y. M. and Y. L. M. I. Associations convenes in the Tabernacle at Salt Lake City. * * * Admiral Schley, the hero of Santiago bay arrives in Salt Lake City and visits the various points of interest. He speaks in the Tabernacle.

29th: President McKinley issues an order releasing about 4000 officers from the operations of the Civil Service rules. * * * Major Richard W. Young is appointed a member of the Supreme Court in Manila.

31st: The Rev. H. B. Steelman, pastor of the First Bpatist Church in Salt Lake City, makes a characteristic "Christian" minister's speech, filled with falsehood, at the second session of the sixty-seventh anniversary of the American Baptist Home Mission Society, in San Francisco. He spoke in part as follows:

"At no time has Mormonism been in the prosperous condition it is today, and it is growing more and more aggressive. There are at present 460 missionaries in the field, and during the past year they held 71,000 meetings, gave away 167,000 tracts and 143,000 books. In that time they have baptized 1225 people. They are everywhere—in our colleges, in our universities all over the country.

"They are preaching a veiled doctrine, and when the veil is lifted then it is found that it is not God but Adam they are preaching. What man is, God once was. Adam is the only father with which the world will have anything to do. Jesus Christ was a polygamist and what men ought to be. That is the teaching that they are pushing with prodigious energy.

"I predict that if it makes the same progress in the next five years as it has in the past five years, Mormonism will have secured the balance of power in these States and become a controlling factor in Congress.

"You ask if polygamy is being taught. Yes, polygamy is being taught today with as much aggressiveness as it was before the manifesto of 1890. As it was when Utah begged to be admitted as a State.

"The president of one of the leading Mormon societies made the statement a few months ago in the Logan temple that the women of Utah, as the result of polygamy, were out-Heroding Herod in order to keep out of prison. I would not make this statement did I not believe it to to be true. But I must add, and I thank God I am able to do so, that there are pure and noble women among them. Women living in polygamy are carried away and swayed by their feelings and the hidden poison in their false beliefs.

"As to the fight against B. H. Roberts to prevent him from being seated in Congress, I want to say that it is not a religious fight. No, it is not a religious fight. It is a fight against a man who is living publicly as a polygamist, living in open violation of the law of the country. He has no right to debauch women, to seduce women, to ruin the queens of our homes. All the people of this country should arise as one and insist upon him being turned out.

"The question is asked if the Christians of Utah ever succeeded in

converting members of the Mormon belief. I want to say to the American people in answer: No: the gospel has never been taken to the Mormons.

"Here is work for missionaries. Send them out, help them to stamp out this poisonous belief from our country." * * * The tenth annual session of the Trans-Mississippi Commercial Congress opened in Wichita, Kansas.

June 1st: The birthday of President Brigham Young is celebrated at Saltair. A very large number of people attend. * * * A sharp shock of earthquake is felt throughout northern and central California.

2nd: The westbound Union Pacific fast mail train is held up by bandits near Rock Creek, Wyoming, and the express car dynamited and robbed. About $45,000 is supposed to have been secured by the robbers.

4th: President Loubet, of the French Republic, is grossly insulted by the populace while attending the races at Auleuil. * * * Diplomatic relations with Spain, broken off April 21, 1898, were formally resumed at 11 o'clock today, when President McKinley greeted Duc D'Arcos, the newly-accredited Minister to the United States in the blue parlor of the White House.

5th: The sharpest frost known for many years, so late in June, visits northern Utah and Idaho, and destroys fruits and tender vegetables.

6th: General Maximo Gomez issues a farewell Manifesto to the Cuban people in which he urges unity of all parties and earnest work in assisting the Americans in their work of organizing a free government for Cuba.

8th: In a cloudburst in Texas twenty-five people are reported to have perished, and in a landslide at Ross Hollow, near Little Rock, Arkansas twenty-eight are killed.

11th: President Loubet, who was, a few days ago, treated to an insulting demonstration while attending races in Paris, was today given an ovation by the populace.

12th: Frederick Kesler for forty-three years Bishop of the 16th Ward, Salt Lake City, dies at his residence in said ward. * * * A disastrous fire occurs in Fairview, Sanpete Co., and destroys several buildings, causing great damage. * * * A frightful cyclone sweeps over Northwestern Wisconsin. The town of New Richmond is practically wiped out of existence. At least one hundred persons are killed and two hundred injured. Several other towns are also visited and great damage done. * * * The French Cabinet tenders its resignation to President Loubet and it is accepted.

13th: At the Conference of the Salt Lake Stake of the Church of

Jesus Christ of Latter-day Saints today, the following resolution is adopted:

Resolved, That it is the sense of this conference that the leading authorities of this stake of Zion, and the members thereof, use the utmost diligence to sustain and maintain and continue the existence of the Latter-day Saints' college in Salt Lake City.

Prof. Stephens volunteered to take charge of the musical department free of all charge. The continuance of the college is therefore assured. * * * A great battle is fought with the Filipinos at Las Pinas, Luzon. After an engagement lasting all day the insurgents were only driven back five hundred yards. * * * A rumor, believed to be reliable, is current in Manila that General Luna and his aide-de-camp, Lieut. Ramon, who had gone to Filipino headquarters to confer with Aguinaldo, got into an altercation with the captain of the guard and were both killed by the guard.

15th: Francis Armstrong, Chairman of the Board of Commissioners of Salt Lake County and ex-Mayor of Salt Lake City, dies at his residence in Salt Lake City. * * * Richard P. Bland, Congressman from Missouri dies at his home in Lebanon, Mo. * * * The War department receives telegram from Gen. Otis reporting that the Filipino loss at Las Pinas was over 4000 in killed, wounded and captured.

16th: A report is circulated in London, England, that Aguinaldo has been murdered by friends of General Luna.

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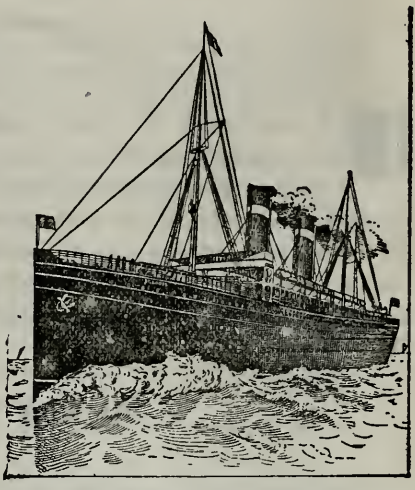

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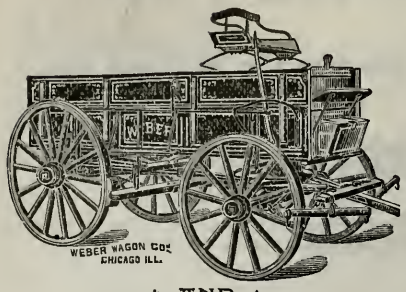

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